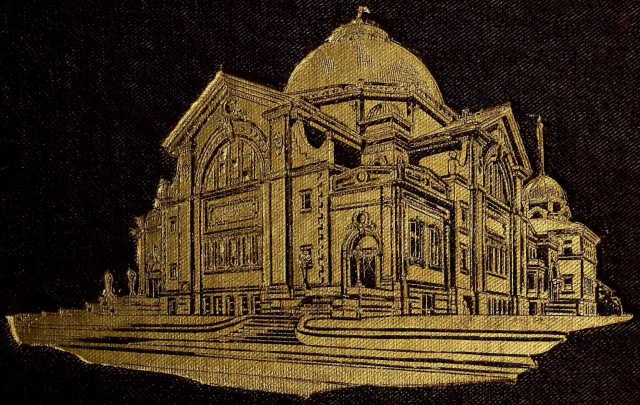
Centennial Souvenir of First Methodist Church

Hamilton, Ontario
Canada



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CENTENNIAL

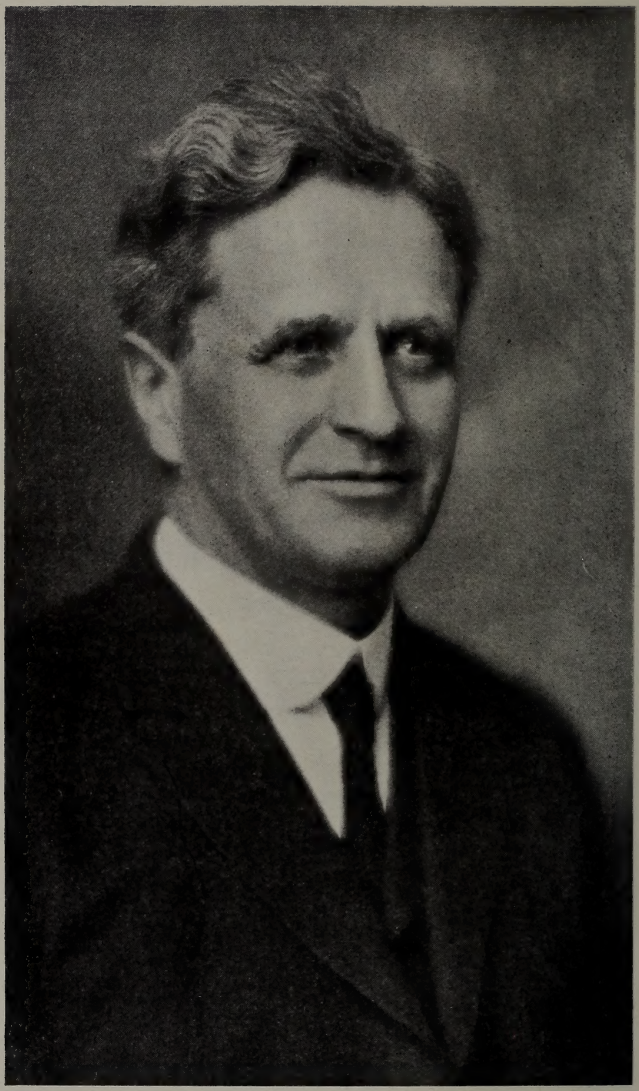
Souvenir of

FIRST METHODIST CHURCH

HAMILTON, ONTARIO
CANADA

CALVIN DAVIS
Author and Editor

PUBLISHED BY THE CENTENNIAL COMMITTEE
UNDER AUTHORITY OF THE
OFFICIAL BOARD OF THE CHURCH



Rev. J. E. Hughson, B.A., D.D.
Present Pastor First Methodist Church

A Foreword

A CENTURY is speaking to the days. A hundred years of history is looking down upon us. The heroic dead are calling to the living. Our fathers built this altar. In the day of small things, when the entire population of Upper Canada was less than the present population of our city, and the Methodists were a feeble folk without churches or colleges, without wealth or influence, they pierced the future with their faith. They saw the fertile fields and the fruitful orchards of these far off days, where the wilderness and the forest primeval separated the scattered settlements of a hundred years ago. They saw the villages growing into cities, the bridle path becoming the King's highway, a new nation springing up on this side of the sea, and they determined that its foundations should be laid in truth and righteousness and religion. And so, they set up their altar in the name of their God, and they brought to it their love and their sacrifice and their devotion.

It was no small effort that erected the first Church, one hundred years ago, on the site where we now worship. The people were poor. The pressure of providing a home and a livelihood for themselves and for their families was heavy upon them. They had brought very little with them in the small ships and the long voyages that carried them to these shores. They had few facilities to help them; nothing was provided for them; everything had to be done. Houses must be built, forests cleared, fields planted, roads constructed and churches and schools and Institutions of Government established. Yet busy as they were with all these things, they did not leave the Church to the last. One of their first acts was to erect a House of God. And they did it with their own hands. An aged Methodist,

still living in our city, remembers her mother relating to her how the men toiled on the building from sunrise until sundown, and the women brought them food and "prepared a table before them" under the shadow of the neighboring trees. Out of these circumstances the Mother Church of Methodism was born in this city. It came out of faith and vision and sacrifice and loyal devotion to the things of the spirit. And these are the voices that speak to us today.

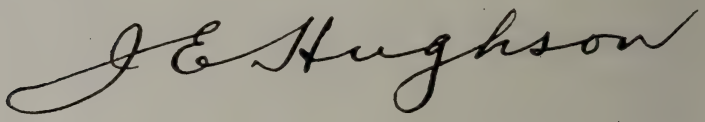
And the generations that followed breathed the spirit of their fathers. Looking over the long list of preachers and pastors who constituted an unbroken succession across the century, we find a galaxy of great men, "mighty in word and in deed," who adorned the pulpit and gave guidance to the people. To mention a few of these names seems scarcely fair to the many who cannot be mentioned, but among them were the brightest stars in the religious firmament. Men like Ryerson and Young, and Douglas and Griffin were the makers of Methodism. And scanning the rolls of membership as far back as we can trace them, we find the record of families whose name and influence have been woven into the very warp and woof of our civic history, while their sons and daughters have gone out into larger places of leadership and service in the life of the nation. The little log Church erected on this site just a century ago has radiated its light and inspiration through all the years and over all the land.

And at no time has the faith and courage of our fathers been more signally repeated than in the building of the magnificent temple in which we now assemble for our Centennial Celebration. When a congregation that had only raised eleven thousand dollars for all purposes as their annual budget, undertook to erect a great modern Church plant, equipped with every facility for an up-to-date program of religious activity, at an ultimate cost of nearly a

quarter of a million dollars, it is little wonder that the more conservative were startled by the audacity of the enterprise, and the onlooker predicted a white elephant that the whole Connexion would have to rescue from the folly of a miscalculated ambition. But today the faith and courage of twelve years ago have been splendidly vindicated. With a debt so far reduced that our loose collections alone would carry the interest and extinguish the principal in ten years; a congregation that overflows the spacious seating capacity for nine months of the year; a membership that will reach two thousand in our next conference report; organizations and activities that include thirty different meetings each week in our busy season, and an aggregate weekly attendance of from six to seven thousand, who cross and recross our threshold, it is easy now to convince the last doubter that the men and women who decided to "pull down and build greater" were not fools, but men and women of vision, who pierced the future with their faith, as our fathers did a hundred years ago.

And we are the heirs to all the blessings that a century of faith and sacrifice and devotion has passed on to us. "Other men have labored, and we are entered into their labors." It is not often that a people are permitted to celebrate the Centenary of their Church. We shall not have the opportunity again. Let us drink deeply of the inspiration of this notable occasion. May the spirit of our fathers take possession of our hearts. "Freely ye have received, freely give." We live in a day of greater opportunity; we have a hundred things to help us that our fathers did not have. "To whom much is given, much shall be required." It is ours to make this beautiful Church, with its splendid heritage and traditions, a centre of spiritual influence and helpfulness that shall be worthy of the noble men and women who made it possible to us. We can only do it as we place upon these altars the same heroic spirit

of sacrifice and courage and fidelity. We close a hundred years of history as a Methodist Church. We begin a second century as a part of the greater United Church of Canada. We change our name, but we carry into the larger communion our spirit and our splendid past. May it inspire us to face the future with a cheer, and with an unfaltering confidence that "The best is yet to be." Let us put our best into the present. "If we sow sparingly, we shall reap sparingly; if we sow bountifully, we shall reap bountifully." Let us hand on to our children and our children's children an inheritance enriched and ennobled by our sacrifices of unfeigned love to God, and unstinted devotion to His service.



FIRST METHODIST CHURCH
Showing Tennis Courts and Rear of Parsonage.

1824 FIRST CHURCH 1924

A courage true, a faith sublime they held,
Who, in its state primeval, claimed
This fertile plain, in richness unexcelled—
Then rugged forest, harsh, untamed.

Toil, toil unceasing, trial too they bore;
Foes unsuspected oft beset.
For them adversity was much in store,
Yet did they not their God forget.

E'en through their trials they His presence felt;
Their faith in Him was e'er their shield;
Through blessings that His hand still kindly dealt
Unfailing goodness was revealed.

Though petty variance in faith occurred,
One steadfast purpose they maintained;
In unity they worshipped, undeterred,
And mutual sympathy retained.

They met together under humble roof,
The richness of their faith to share,
And many a simple, earnest tale gave proof
Theirs was a God beyond compare.

Then builded they the Church—the first to stand
In that new region. Small it was,
Yet meant it sacrifice by that brave band
Who gave, unstinting, to the cause.

And ne'er was lofty edifice more sure
His habitation: for the place,
An earnest was from zealous hearts and pure,
Who sought His truth, who knew His grace.

In temple beautiful on that blest spot
By their devotion sanctified,
We meet. Oh, be Thy presence wanting not!
As with them, now with us abide.

May faith in Thee our humble hearts imbue,
Faith that shall triumph over fear;
Ours be the living faith our fathers knew,
Firm, constant, resolute, sincere.

Ours be the steadfast love of that small band,
Which, by their works they did attest;
Our effort be Thy kingdom to expand—
Thy love to all make manifest.

—Phyllis A. Davis

CENTENNIAL COMMITTEE CHAIRMEN

Allan Davis
Chairman Invitation Committee

Wm. Riddle
Secretary

George H. Lees
Chairman Book Committee

Charles H. McIlroy
Chairman Finance Committee

Dr. J. E. Hughson, B.A., D.D.
Chairman Programme Committee

Thos. S. Morris
Chairman

Cal. Davis
Editor

The Centennial Movement

First Church Centennial! This notable event in the history of Methodism, now a thing to look back upon, and to live over again in our thoughts with joy and satisfaction, was for many years a vision—something to be thought about as a great event of the future; something to arouse sincere hope and deep reflection; to kindle aspirations, and to urge on to greater and still greater achievements. As early as the time of the diamond jubilee in 1899 the coming of the one hundredth anniversary was spoken of, and the opening years of the twentieth century found the people of the church associating in their minds the erection of a new church edifice with the centennial. It was a very vague idea at first, but the pressing needs of the time and the inadequate facilities of the beloved old church for coping with those needs, gave the men and women of the time a clear vision of the possibilities before them, and the present magnificent church became a reality while yet the centennial was a good many years away. And surely they builded better than they planned, and provided an edifice wherein the centennial could be fittingly celebrated.

Growing interest in the approaching hundredth anniversary year resulted in the calling together of church people on the 20th of June, 1923, and the organization of the Centennial Committee, at a luncheon meeting held in the dining hall. The committee was composed of:—

Messrs. Harry J. Allen, Albert E. Baker, John Bristow, J. R. Chapman, Controller Cal. Davis, Allan Davis, J. E. Dodson, Ira Green, Harry Gayfer, Fred G. Heath, Geo. N. Kendall, Robert Kerr, Wm. Laking, Geo. H. Lees, Wright Marshall, M. W. Matchett, C. H. McIlroy, G. E. McLachlan,

J. P. McBride, Thomas S. Morris, Will J. Nash, W. H. Nichols, C. P. Rason, Ald. G. W. Ritchie, Frank A. Rodgers, Dr. Day Smith, Wm. Riddle, M. H. Riddle, W. B. Smith, Egerton Sherwood, A. H. Tallman, Controller F. F. Treleaven, L. W. Waldron, S. Percy Westaway, J. B. Williams, Rev. T. L. Kerruish, Rev Dr. J. E. Hughson; Mesdames W. Z. Bailey, J. R. Chapman, Cal. Davis, Harry Gayfer, J. E. Hughson, T. L. Kerruish, Wm. Laking, Thomas S. Morris, C. H. McIlroy, G. E. McLachlan, Wm. Riddle, Andrew Ross, Dr. Day Smith, W. B. Smith, Ira Green, J. N. Tallman; Misses Dr. Elizabeth Bagshaw, Edith Beattie, Maude Butler, May Campbell, P. L. Holman, Olive I. Lees, Jessie Patterson.

Sub-committees were struck, and general officers and committee chairmen elected as follows:—

General Chairman.....Thomas S. Morris
General Secretary.....William Riddle
General Treasurer.....Dr. Day Smith
Chairman Programme Committee.....Rev. Dr. J. E. Hughson
Chairman Publicity Committee.....Cal. Davis
Chairman Souvenir Book Committee..Geo. H. Lees
Chairman of Finance.....C. H. McIlroy
Chairman Invitation Committee.....Allan Davis

Primarily, and chiefly, the purpose of the centennial celebration was to honor God for His manifold blessings during one hundred years of progress in the cause of Christ in the church and community where the first edifice to His name was erected in 1824. It was also designed to honor and perpetuate the names of those revered and truly great men and women who founded the church, in those early days when Christian service meant so much of toil, trial and personal sacrifice for a community, the future of which they could hardly have even dreamed of, in respect to the greatness in population, wealth and influence of the city

beautiful as we know it today. Further it was designed as a time of rejoicing for the people of the church of today, when they would meet together, and, in the contemplation of the deeds of the men and women who have long since gone to their glorious reward, be themselves inspired to greater effort and more devoted consecration to the cause of God and His church, and the promotion of His kingdom over all the earth.

This souvenir book is but one feature of the centennial celebration. It is the desire of the committee that a copy should be carefully preserved in every home represented in the congregation, as a brief outline of the record of a century of effort in First Methodist Church, on behalf of the cause that our forefathers struggled for, and which, we hope, our children's children will still carry on.

Historically this book is divided into periods:

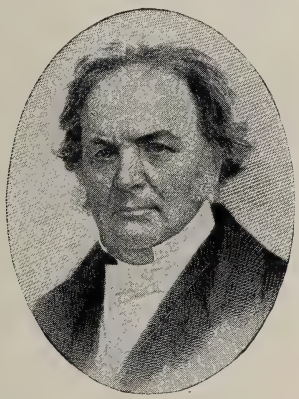
Prior to 1824—giving a brief outline of early church history in Canada, the introduction of Methodism, and the building of the first log school houses and primitive chapels, including the King Street chapel, the first house of worship established in Hamilton.

1824 to 1868—The ups and downs of First Methodist Church; its struggles and the division between the British Methodists and the Methodist Episcopal Church of the United States, and their happy union; the wonderful growth and development of Methodism in Hamilton; and the building of the then splendid stone edifice of 1868.

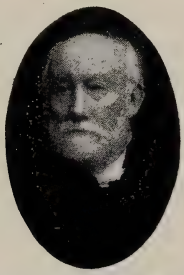
1868 to 1912—an interesting story of the growth and development of First Methodist Church, showing God's providential dealings with His people, and His guiding hand through all these many years.

1912 to 1924—The building of the present edifice and the conclusion of the full hundred years of service, and a vision into the second century, with a greater faith and clearer purpose than at any time in her history.

Rev. S. D. Rice, D.D.
Chairman of Building Committee for the Stone Church



Rev. Egerton Ryerson
Early Pastor of First Church and founder of Ontario Public School System



Rev. A. Carman, D.D.
Many years Superintendent of the Methodist Church.

Early Hamilton

The fathers built this city
In ages long ago,
And busy in its busy streets,
They hurried to and fro;
The children played around them
And sang the songs of yore;
Till, one by one, they fell asleep,
To work and play no more.

Yet still the city standeth,
A hive of toiling men,
And mother's love makes happy homes
For children now as then;
O God of Ages, help us
Such citizens to be
That children's children here may sing
The songs of liberty.

—W. G. Tarrant

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man!

—Dr. F. Mason North

Prior to 1813 the only name applied to that part of the Township of Barton which is now Hamilton, was "The Head of the Lake." LaSalle, there is little doubt, was the first white man to set foot upon the land. In 1696 he headed an expedition which set out from Montreal in search of the "Great River," it being supposed that the Mississippi might possibly be navigable into the then unknown country which is now the middle west of Canada, and might open a water route to the Gulf, and even to the Pacific. Sickness compelled the explorer to abandon the expedition, but, a few years later, he returned, and established a fortified

trading post at the mouth of the Niagara River. The country from that point westerly to the Head of the Lake was described as most beautiful and picturesque, but the portion where Hamilton now stands was, for many years, known only because it was where the trails met and crossed. The land was deeply scored by swamps and ravines, some of them extending all the way from the bay to the mountain, and the French officers seemed to be more impressed by its rattle snakes and ant hills than by its rich lands, its magnificent forests, full of game, its waters teeming with fish, or its wonderful scenery.

It was not until about 1785 that any actual settlement took place, and in the meantime the French domination had come to an end in Canada, and the British had lost their colonies to the south. After 1783 U. E. Loyalists came in large numbers to Canada and settled around the Bay of Quinte and along the Niagara River. Among the earliest to penetrate as far as the Head of the Lake was Richard Beasley, great grandfather of Richard B. Beasley, at present and for many years past a member of First Church congregation, Robert Land, Charles Depew and his brother-in-law, George Stewart. Mr. Beasley died in 1842, and on the stone erected to his memory in Christ's Church Cathedral graveyard was inscribed "The first settler at the Head of the Lake." Robert Land came before the independence of the thirteen colonies had been signed, taking up land in 1778. He was among the first settlers, and by some writers has been styled the first. Augustus Jones surveyed Barton township in 1791, at which time thirty-one persons owned the land, and who, in 1796, received patents for it. These owners and their holdings were:—

Richard Beasley, 200 acres; Ralph Clinch, 600 acres; Aaron Crisp, 800; John Depew, Sr., 900; Benjamin Fairchild, 200; John Filman, 400; Selah Hyles, 200; Peter, Isaac and Abraham Horning, 800; Michael and Jacob Hess.

1100; Brant Johnson, 100; David Jones, 100; Matthew Karn, 300; Robert Land, 300; John and Robert Lottridge, 700; Elias and Jacob Long, 300; William Lunebough, 200; Ann Morden, 100; William McLeas, 300; Cornelius Ryckman, 300; Caleb Reynolds, 900; William and Jacob Rymal, 600; Solomon Secord, 400; Walter B. Sheehan, 400; Henry Smith, 200; George Stewart, 500; Samuel Street, 100; Daniel Springer, 200; John Scott, 300; Edward Toping, 200. The holdings of these thirty-one families covered an area of almost twenty square miles, extending from the waters of the bay to about three miles back over the mountain top. Richard Beasley had the most north-westerly portion, he being the first owner after the Crown, of what is now Dundurn Park, and the lands surrounding, as far south as Main Street. Robert Land owned east of Wellington Street and extending from the water's edge to and including the present First church property. A few years later James Durand, father of the late Charles Durand, barrister, of Toronto, bought one hundred acres, situated between James and Wellington Streets, south of King, and running to the mountain brow. This was said to be one of the best farms in the township, the portion under the mountain being mostly level and fertile, well cleared and cultivated, and having upon it the best dwelling house and barns in the district. Mr. Durand sold it to the late George Hamilton, after whose family the city was named, about the year 1815. Mr. Hamilton was treasurer of Wentworth and Halton—an office which was subsequently held by Henry Beasley, a son of the original Richard.

Up to this time the settlement was a very primitive one. It had no church, no school, no court house and no form of civic government. Richard Beasley was a magistrate, and, as such had the right to perform the marriage ceremony. The Court of Quarter Sessions sat at Ancaster, Matthew Crooks being chairman, and George Gurnett magistrate at

Ancaster. In 1812 Rev. Mr. Addison, an Anglican clergyman was brought a distance of over forty miles to christen the Durand children, there being no minister nearer, except, as Charles Durand expresses it in his reminiscences, "wandering Methodist ministers who dared to enter the wilds and endure great hardships." Before John Law opened his district school in Hamilton, and at which Egerton Ryerson received some of his early education, Kirkpatrick and Rice carried on a successful school at Dundas, Hoag's on the Grand River had attracted attention, and the founder of the McMahon family in Dundas had become quite celebrated as a teacher.

Because of the traffic between York (Toronto) and the districts contiguous to Hamilton, taverns with which were connected public stables, existed before church or school was thought of. Traders did considerable business, carrying their wares in packs, in addition to which Mr. Beasley had a large trade with the Indians, as well as with the whites. The Barton lodge of Masons was founded in 1795—twenty-nine years before the first church was built. It included in its membership most of the original land holders of the township.

THE ORIGINAL CHURCH
Erected A. D. 1824

The Early Church

The Church's one foundation,
Is Jesus Christ her Lord;
She is His new creation
By water and the Word:
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.

—Samuel John Stowe

How the spiritual needs of the little community were ministered to prior to 1810 is easily answered. There were but a few hundred souls at the most below the mountain, but there were many earnest Christians among them, and religious training was mostly a matter between parents and their children—and how well it was done is attested by the sort of children the time produced. It is quite certain that religious gatherings were held as early as the closing years of the eighteenth century, and the character of the people is proof that religion was not neglected. Just where they met is not so certain. In other parts of Canada, both Upper and Lower, small congregations of Methodists were in existence, and the itinerant preachers were carrying their message to any place where there was a settlement, no matter how small. To these men Charles Durand, himself born on the farm immediately west of the present church, an Anglican by birth and a Presbyterian by personal choice, pays the following tribute in his Reminiscences:

There is no body of Christians in Upper Canada that can compare with the Methodists in general influence, not excepting the Church of England, or the Presbyterians. In the old times of this province it was markedly so. In all the meetings of townships held from Essex,

London, Norfolk, Niagara and below York, in 1817 to 1819, by Robert Gourlay, to obtain statistics of agricultural, religious and social facts, it was remarked, I have observed from reading them, that the prevalent church influences and benefits sprang from the Methodist people and their itinerant preachers. If any church was noticed as existing it was usually theirs. Their preachers travelled in the farthest back settlements, in the wildest places, under the most severe privations as to food, shelter and home comforts, at all seasons of the year, preaching the gospel of Christ to the settlers. Where no one else would go they went, lived as the settlers did, travelled through swamps at the risk of their lives often, to sing the good old Methodist hymns, and pray for the poor back woodsman and his family.

There were two little bodies of Methodists in Canada as early as 1795. The strongest of these, numerically and otherwise, was the Canadian branch of the Methodist Episcopal Church of the United States. John Wesley had sent Rev. Dr. Cope to America in 1784 to organize the Methodist Society, and the M. E. Church of the U. S. was the outcome. Its jurisdiction spread to Upper and Lower Canada, although there was a branch of the British Methodist church in Montreal. At the conference of 1795, Elder Darius Dunkin and James Coleman were assigned to Lower Canada, and Elijah Woolsey to Upper Canada. Woolsey's territory comprised three circuits—Oswegatchie (Ogdensburg, N. Y., which included the work on the Canadian side of the St. Lawrence from Gananoque in Upper Canada to LaChute in the Lower Province, about 200 miles); Bay of Quinte and Niagara. The whole province that year reported a total membership of 483. The following year, Sylvanus Keeler was sent by the conference to assist Woolsey, and in 1797 Samuel Coate and Calvin Wooster succeeded Woolsey and Keeler, under whose care the membership had grown to 795. In the next seven years the number of circuits increased to eight, with nine preachers and a total membership of 1649—an increase of over one hundred per cent.

At the conference of 1808 a step which proved to be of the greatest importance to the Church in Canada was taken —William Case was appointed to the work in the Upper

Canada district, stationed at Ancaster, and made elder of the circuit. Up to this time Ancaster had been part of the Niagara circuit, and its success had attracted the special attention of the Conference. John Carroll, in his work on early Methodism, "Elder Case and his Contemporaries" says of this new circuit: "It included the 'Methodist Mountain,' one of the most inviting positions in the province." Bowman's chapel was the head of the circuit—named after Peter Bowman, first recording steward, and whose hospitable home was, for sixty-five years, the headquarters of Methodism, and the stopping place of all the preachers on their toilsome rounds. The "class" at Bowman's was formed in 1796 by Elder James Coleman, and consisted, at its inception, of fourteen persons, including Peter Bowman and his wife, Ann Smith (wife of John Smith), Jacob Smith and wife, Joseph House and wife, Edmund Smith and wife, Isaac Horning and wife, and Duncan Speers. Barton Township, which included all that is now the City of Hamilton, was organized into a society in 1798, and that date may be taken as the time when regular services for the Methodists in Hamilton began, although the larger part of the township was on the mountain. Richard Springer was father of the class, and, as such was the founder of Methodism in this part of Canada. On the roll were a number of names which have been handed down in Hamilton history. Springer was a U. E. Loyalist. His class mates included his wife, Sarah, John and Hannah Aikman, John and Sarah Springer, Peter and Florence Ferguson, Heziah Lockwood, Charles and John Depew, Robert Jones, George Stewart, Sen., George Stewart, Jun., Ann Stewart, Caleb Forsyth and Nathaniel Hughson

Of the Springer family, it is recorded that Charles Christopher Springer who was born at Amsterdam about 1650, had a son, Charles, who was educated in London, succeeded to a baronetcy and became bishop of Stockholm.

His son, Charles Christopher, also educated in London, came to America and founded the first church in New Sweden, now Wilmington, Del., about the close of the seventeenth century. He had four sons, David, Edward, Benjamin and Charles Christopher. David became an itinerant Methodist minister, married Margaret Oliver of Albany, N.Y., and they had nine children, four sons and five daughters. David was shot in 1876 because of his fidelity to the British. His widow came to Upper Canada and settled in this part. Henrietta, one of the daughters, married Richard Beasley. Richard, oldest son of David, was father of the Richard who founded Methodism in Hamilton, and who thus came of a long succession of Christian ministers and was himself a mighty man of God, after he had, at Stoney Creek, accepted Christ as his Saviour.

Elder Case was born at Swansea, Mass., in 1780, and before being, at his own request, sent to the Ancaster circuit in 1808 had served a previous pastorate in Canada—in the Bay of Quinte circuit in 1795-6—returning to New York State for a short time, and then back to his new field. His coming was spectacular. To use his own words: "On my arrival at Black Rock the embargo prohibited the transportation of property across the line. At first I was perplexed, and knew not what to do. So I went to the hay loft, and fell on my face in prayer. I asked the Lord, as I was engaged in His work, to open my way to fulfil my mission in Canada. Having committed all to God, I returned to my lodgings in the inn, when a stranger smilingly said: 'I should not wonder if the missionary should jump into the boat, take his horse by the bridle and swim around the embargo'. I did so—swam the Niagara River, and landed safely in Canada." While these are the Elder's words, they are interpreted to mean that he rowed his effects across in a small boat, and led the swimming horse by the bridle.

Case's Ancaster circuit included all of the Townships of Ancaster, Beverley, East and West Flamboro, in what is now the County of Wentworth, Nelson and Trafalgar in Halton, and portions on the north shore of Lake Ontario as far as, and including Toronto. The Barton circuit was also taken over by him. For all this work he had no assistant. Andrew Prindle was Ancaster's presiding elder in 1809-10.

When the trouble of 1812 arose it put a stop for a time to Canadian preachers going to the annual conferences of the M. E. Church of the United States, but the work went on in Canada, and prospered. Canadians, either by birth or adoption, rode the circuits. In 1815 David Culp, David Youmans, William Brown and Ezra Adams were on this circuit. Smith Griffin, grandfather of the late Rev. W. S. Griffin, D. D., former beloved pastor of First Church, was a farmer, mill owner and merchant at Smithville, and was quite noted as an eloquent and earnest local preacher. John Carroll records that "George Ferguson came in 1812, in time to take part in the battle of Stoney Creek, under Col. Harvey (after whom Harvey Park is named, and whose descendents still reside in Hamilton), and also with Col. Murray in the success at Fort Niagara." In 1815, Case was presiding elder of Upper Canada, which included the Bay of Quinte, Smith's Creek, Yonge Street, Ancaster, where Thomas Whitehead and Daniel Youmans were stationed, Niagara and Detroit. His jurisdiction thus extended from beyond Kingston to the Detroit River. The Ancaster circuit went as far west as St. Thomas, and the Niagara circuit came up to and included Stoney Creek and Fifty, even then one of the most noted societies in all Canada. The total membership of the entire Methodist denomination, including the British conference, was 2730, of whom 1777 were in Upper Canada. It is worth while to note the salaries paid at that time: To married men, $160, and to single men, $80 a year.

In 1816 Canadian delegates were again at the M. E. Conference of the U. S. H. Ryan was appointed presiding elder for Upper Canada, William Case being head of the church in the Lower province. In 1820 the conference was held at Lundy's Lane, and there was an attendance of one hundred preachers. The Upper Canada district was composed of the circuits of Thames, Westminster, Long Point, Ancaster, Lyons' Creek and Yonge Street, and Case was again made presiding elder. This year also saw the conversion of Egerton Ryerson. Niagara reported 486 members and Ancaster 594 at the following conference, held at Paris, N. Y., and the following year's meeting, held at Vienna, was notable because it featured Case's Missionary Committee, and saw mission work established on a sound basis, and definite system. The conference which opened at Westmoreland, N. Y., in July, 1823, was the last one of the Methodist Episcopal Church of the United States to which the church in Canada sent its delegates. Two of the outstanding figures in attendance were Elder H. Ryan and Elder William Case. The former avowedly went to demand the independence of the Canadian church, while the latter had worked out a plan for an annual conference for Canada.

The year 1824 was a notable one in the history of Methodism. It saw the first camp meeting (held in Ancaster), the beginning of the work among the Indians under Elder Case—the father of missions in Canada—a conference at Stoney Creek to discuss the organization of a Canadian conference, the first Canadian conference brought off successfully, the founding of the first missionary society in Canada, and the building of the first church of any denomination in Hamilton—First Methodist. Of this church the original trustees were Richard Springer, Charles Depew, John Aikman, Peter Ferguson and John Eaton. The conference opened on the 25th day of August, and the report of membership submitted showed the following enrollment in

Upper Canada: Whites, 6072; Colored, 22; Indian, 56; total, 6150. In Lower Canada there were 1113 members, a grand total of 7253. The missionary society had for its officers:

President.....Rev. Thomas Whitehead
Vice-President.....Rev. Thomas Madden
Secretary.....Rev. John Ryerson
Treasurer.....Rev. I. B. Smith

The circuits of the new conference, and how they were named were as follows:

NIAGARA DISTRICT

Thomas Madden, *Presiding Elder*

Niagara.....Thomas Demorset and William Ryerson.
Lyons Creek.....Isaac B. Smith.
Ancaster.....David Culp.
Long Point.....D. Shepherdson and Geo. Sovereign.
Westminster.....Geo. Ferguson.
Thames.....James Jackson and Jos. Mesmore.
St. Clair.....William Griffis.
London.....Edmund Stoney.
Dumfries.....Robert Corson.
Yonge Street and York.....Wm. H. Williams and Jos. Attwood.
New Settlements (mostly in Halton County) R. Hayland.
Grand River Mission.....Alvin Torry and Henry Ryan.

BAY OF QUINTE DISTRICT

William Case, *Presiding Elder*

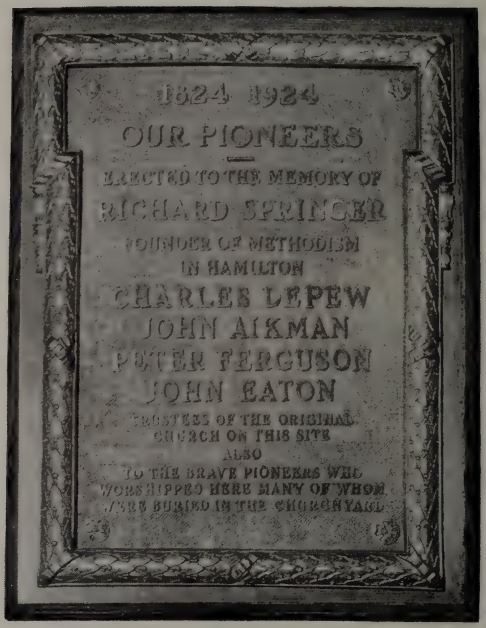
Smith's Creek.....David Breckenridge.
Belleville.....Samuel Belton.

Hallowell	Franklin Metcalf and Jacob Poole.
Bay of Quinte	John Ryerson and William Slater.
Augusta	Wyatt Chamberlayn and P. Smith.
Perth	Ezra Healey.
Rideau	David Wright.
Cornwall	Solomon Waldron.
Ottawa	George Bissell.

In the first year of his ministry at Niagara under the new conference, William Ryerson broke down in health, and was forced to retire. His younger brother, Egerton, was, at that time a student in classics at John Law's school, presumably with a view to taking up law. Presiding Elder Rev. Thomas Madden took the young student by force (to use an expression borrowed from one of the early church historians) and put him into the pulpits of his brother. On Easter Sunday, 1825, Egerton preached his first sermon, at Thirty Church, taking as his text the familiar and very appropriate passage: "He that goeth forth and weepeth." Young Egerton had, however, taken an active part in the work in the new Hamilton Church, which gave Elder Madden a line on his ability. About this time Edward Jackson, afterwards a great layman in the church in Hamilton, and a pioneer in the city's industry, came to Niagara.

Rev. Anson Green, sent to Ancaster about the same year, in writing about his work, made reference to Hamilton and its church in an interesting way. He said: "I had twenty-one regular appointments in four weeks, scattered over eleven townships in which were six churches. My field extended from the River Credit to the Grand River, and from Saltfleet to near where Guelph is now situated. Oakville and Wellington Square (now Burlington), were not in existence. Hamilton, the real head of the circuit, was a

small village with but one church of any denomination, and that was our newly erected house on King Street, in the east end of the town. This and the Hallowell (now Picton) church were the two best in the province." First Church had already become so important that, at the next year's conference, it applied to be made a separate station, with the writer of the above words, Rev. Anson Green as its superintendent—but was refused.



Memorial Tablet, unveiled Sunday evening, October 26th by W. H. Nichols and Alexander Hayes.

Methodism a Century Ago

I love Thy Kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saves
With His own precious blood.

I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thine hand.

—Dr. Timothy Dwight

Conditions under which the Methodist Church was laboring, and making splendid progress in spite thereof, at the time First Church came into existence were not such as one would call good. Its clergy were under serious disabilities because of unjust laws, and there were within the body itself signs of dissatisfaction. In spite of these things, the itinerant minister was carrying on a noble work, by hard labor and devotion, winning many souls, and its missionaries were making their efforts felt in parts of the country hitherto neglected in matters spiritual. Commenting upon the Conference held in 1824 at Hallowell, U.C., Elder Case gives an idea of the nature and importance of the work being undertaken by the new missionary society. He says:

> To the vast wilderness of this country are thronging thousands of the poor of Europe, and the older settlements in America, who, but for an itinerant minister would be almost entirely without the means of religious instruction. The imperious necessity then of our ministry to these new settlements, the cordiality with which our missionaries have been received by the people, and the success which has attended their labors, as well as the willingness and ardent zeal with which our pious and enterprising young men have engaged in the good work, leaves the subject without a doubt in our minds that we are called to present the gospel to the destitute in the new settlements of Upper Canada. The Indians too in several places are awakened to a concern for their eternal

welfare, and about fifty-six offered evidence of the work of grace upon their hearts. Several of them, from their talent and zeal promised much usefulness to the natives of their own tribe. There are thirty-six natives who belong to the society in the Grand River mission. This mission presents a delightful prospect, showing the power of a gracious influence to reclaim the abandoned, to amend the heart, and to comfort the souls with the assurance of mercy, and hope of a blessed immortality.

Of the disabilities under which the ministers labored, in addition to the difficulties of their itineracy in the then sparsely populated wilds of Canada, Rev. S. G. Stone, D.D., in his "Historical Sketch of the Methodist Episcopal Church in Canada," written at the request of the General Conference after the Union of 1883, says:

Although outnumbering the communicants of the Church of England, the Methodists were harassed by every possible method the representatives of that Church could invent, and such was the power they exercised over the Family Compact that Methodist ministers were not allowed the right to marry, even when the parties were of their own communion. Some of them, presuming that by virtue of their ordination they had the right to do so, had celebrated the rite of matrimony in certain cases, but the government refused to admit the legality of such marriages, and although in 1823 the legislature passed an Act giving them the necessary authority, the council, under the influence above cited, threw out the bill. Rev. Joseph Sawyer, though a regularly ordained minister, and the presiding elder of a district, and although there was no law of Canada forbidding his celebrating the rite of matrimony, was so violently assailed for doing so that he was obliged to leave the country. Rev. Henry Ryan was also sentenced to banishment by a judge, sharing the prejudices of his Church, for a similar offence. Rev. Isaac B. Smith, having married a couple on his circuit, was prosecuted in the courts; but after a most able defence conducted by himself, though opposed by the ablest legal counsel available to the prosecution, was acquitted by the jury to which the case was submitted. In the face of certain legal prosecution, and unprepared to bear the expense, and unwilling to endure the annoyances which were sure to follow, Methodist ministers determined to abstain from the assertion of this privilege until they could secure protection by the Legislature. The fate of the bill introduced for that purpose has been already indicated.

All this did not, however, prevent their success in the great work to which their sanctified energies were devoted. New societies were continually being organized, existing societies increased in strength, and the influence of the denomination was soon to be too powerful to be resisted by either the legislature or the government. Their opponents might embarrass, but could not arrest the rapid spread of the great work in which they were engaged, and in the absence of the right of their own ministers to marry them, many rather than submit to the

arrogant assumptions of the clergy of the established church, made the necessary journey of fourteen miles from the residence of a Church of England minister to be married by a magistrate.

Egerton Ryerson, mighty of pen as well as of speech, was carrying on a wonderful campaign to vindicate the rights of the so-called dissenters against the family compact. He had right on his side and fearlessly fought to establish it. His ultimate success was complete.

Within the Church there was division which took definite form, when, in 1827, David Breckenridge, Jr., issued a manifesto setting forth his views, and then withdrew from the conference. Henry Ryan, although at the time occupying the high office of Superintendent of the Church, was sowing dissatisfaction.

But the great majority of the consecrated men of the day were working for the establishment of an entirely independent Canadian Conference. Up to this time the Church in Canada was still a branch of the Methodist Episcopal Church of United States.

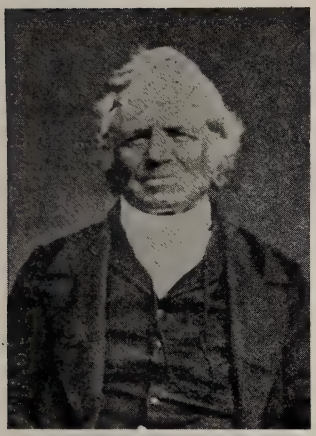
Conference met in First Church, then known as the Hamilton Church, or King Street church, and sometimes the White church, locally, in 1827. Its sessions lasted eight days, making it the longest held up to that time and the Conference minutes referred to the place of meeting as "The rising Village of Hamilton." The then new church saw, at this Conference, the reception of nine travelling preachers on trial, viz: Matthew Whiting, John H. Huston, John C. Davidson, George Poole, Richard Jones, John S. Attwood, Cyrus Allison, James Norris and Peter Jones, the last mentioned being an Indian. It also saw five ministers received into full connection, James Richardson, Anson Green, Egerton Ryerson, Daniel McMullen and John Black. It was at this conference that First Church petitioned to be set off as a separate station, making a liberal offer on condition that Anson Green be sent as pastor. The petition was not favourably considered and Hamilton continued to

be part of Ancaster, with Anson Green and Thos. Madden as ministers of the circuit. Green was described as a great revivalist and forceful preacher; Madden as a good theologian and disciplinarian, but not a powerful revival preacher —instructive but not arousing. Joseph Gatchel, a more elderly man, was also attached to the circuit. They carried on a vigorous revival work that conference year, with splendid success.

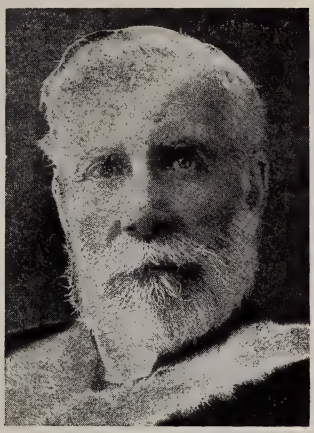
The following year, meeting at Earnestown, the conference resolved "That the Canadian Conference of the Methodist Church of Canada do now organize itself into the Independent Methodist Episcopal Church of Canada." At this conference Egerton Ryerson and W. Slater were transferred from Cobourg to Ancaster. Slater lived but a few months after coming, and in January, 1829, his mortal remains were interred in the burial ground of this Church—the first minister of the Methodist Church in Canada to find his last resting place in the grounds surrounding the Church. In 1829 this circuit again supplied the church for the conference meeting, this time Bowman's meeting house in Ancaster. The following year Revs. Griffis and Attwood were stationed here and added 195 members to the circuit during their year. In 1831 Mr. Belton was associated with Mr. Griffis as minister and the former carried on great revivals in King St. and Stoney Creek, adding 93 members as the result of these efforts.

Union of the Methodist Episcopal Church in Canada and the British Wesleyan Church was in the air, and at the conference in 1832 held at Hallowell, the knowledge that this subject was to be dealt with resulted in an unusually large attendance of clergy and local preachers, and church members generally were admitted, contrary to what had been the custom up to that time. Resolutions were passed as follows:

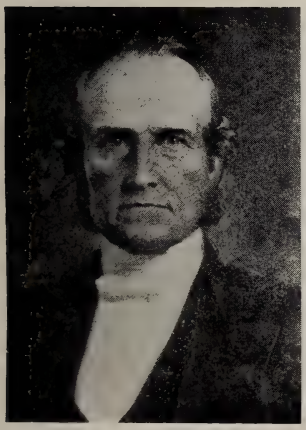
"That a union betwixt the English and Canadian conferences, duly securing the rights and privileges of the



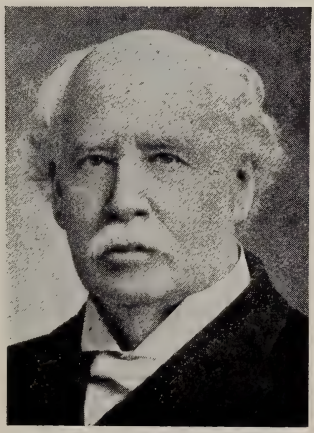
Elder William Case
1808
Founder of the Missionary Society of the Methodist Church



Dr. Nathaniel Burwash
1865-6-7
Afterwards Chancellor of Victoria College



Rev. Jas. Evans
1832



Dr. Alexander Sutherland
1864-5-6

societies in this province, is an object highly important and desirable."

"That in order to accomplish this object the discipline of the Wesleyan Methodist Church in England be introduced into the societies in this province as far as circumstances and prudence will render advisable."

"That the episcopacy be relinquished, unless it will jeopard our church property, or as soon as it can be legally secured, and superseded by an annual presidency."

These resolutions were all carried and Egerton Ryerson was elected to proceed to England to negotiate with the Wesleyan Conference. He went over early in the following year and met with complete success for his mission.

Ancaster still included Hamilton and had two preachers, James Evans and Edwy M. Ryerson. The Hamilton Church had however, become important enough to hold two services every Sunday. One was also held in Dundas every Sunday. The circuit had five chapels, several school-houses, and included part of Ancaster, Glanford, Binbrook, Saltfleet, Barton, East and West Flamboro and two Indian Settlements. It had several Sunday Schools and temperance societies, and during the year added between 30 and 40 members.

At the following annual conference, held at York, union with the British Wesleyan Church was consummated. The meeting opened on October 2nd, and, so thoroughly was the idea approved of that the union resolution was adopted by a unanimous vote at the first day's session. Wm. Case relinquished the chair and George Marsden of the English conference took it. Twenty-one ministers were given the full ministerial order, which had been deferred for want of a bishop, for, while the Church in Canada had been known as the Methodist Episcopal Church, it was episcopal only in name, never having had a bishop. The twenty-one preachers who were given full standing had ranked only as

deacons. Six others were received into full communion and eleven were received on trial. H. Wilkinson was sent to Hamilton and also made superintendent of the Ancaster circuit. His associate was Rev. Prindle who had previously laboured with him at Long Point.

Hardly had the union with the Wesleyan Church been brought about before disaffection set in. This was shown at the conference of 1834, a new Methodist Episcopal Church of Canada having been organized. That year Ephraim Evans and John Watson were the preachers sent to this circuit.

At the conference of 1835, also held in First Methodist Church, Rev. Wm. Lord was elected president and Rev. Egerton Ryerson, secretary. At this meeting, Hamilton was made the head of the circuit, which included Ancaster, Glanford, Dundas and the surrounding townships. Three years later Ancaster was set off as a separate station, and took with it four hundred members, but it remained out only one year, and was reunited at the succeeding conference.

For more than thirty years from that date the circuit continued to bear the name of Hamilton, and First Church continued to be its head. Its other members grew and prospered as the settlement of the country increased, and every few years there would occur a deflection as some church became strong enough to be set off as a separate station. Thus, in 1843, Dundas, and in 1850, Glanford were dropped from the Hamilton circuit. Other churches, too, were springing up in the growing town, Wesley being built in 1841, and the Methodist Episcopal, Primitive Methodist and New Connection Methodists having erected their own Churches. First Church had also a considerable number of German members who joined with other German Methodists and built their own church in 1860. The Hamilton circuit continued until 1867—the year of the founding of the Dominion of Canada—when, Centenary having been built,

the entire circuit was divided, the rural stations being separated from the city, and the city divided into three stations: First or East Hamilton; Wesley or Centre Hamilton; and Centenary or West Hamilton. The record of pastors and membership up to that time is as follows:

	Number of Members
1808—William Case	
1809—Andrew Prindel	300
1810—Daniel Freeman	320
(Long Point Circuit united with it)	
1811—Geo. W. Densmore, Enoch Burdock	569
1812—Peter Covenhoven, Enoch Burdock	560
1813—John Rhodes, David Culp	500
1814—David Culp, Ezra Adams	500
1815—Thomas Whitehead, David Youmans	459
1816—David Youmans, David Culp	374
1817—Isaac B. Smith, Joseph Hickox	246
1818—Jos. Hickox, Alpheus Davis, Samuel Belton	280
1819—George Ferguson, William Jones	582
1820—Alvin Torry, George Ferguson	598
1821—Daniel Shepherdson, John Ryerson	579
1822—Isaac B. Smith	594
1823—Isaac B. Smith, David Culp	424
1824—David Culp, Egerton Ryerson, local preacher	342
1825—Joseph Gatchell, Edward Heyland	345
1826—Joseph Gatchell, Anson Green	396
1827—Thomas Madden, Anson Green	502
1828—William Slater, Egerton Ryerson	517
1829—William Smith, James Wilson	592
1830—William Griffis, John S. Attwood	495
1831—Samuel Belton, William Griffis	680
1832—James Evans, Edward M. Ryerson	840
1833—Henry Wilkinson, John Armstrong	608
1834—Ephraim Evans, John Watson	506

1835—William Ryerson, Edmund Shepherd, Samuel Rose and Jas. Musgrove for part of year.....596
1836—William Ryerson, Joseph Messmore, Samuel Rose 566
1837—Richard Jones, Alex. McNab, Wellington Jeffers..514
1838—John C. Davidson.....500
1839—John C. Davidson, Peter Ker, William Coleman..135
1840—J. G. Manly, Hugh Montgomery, J. Wilkinson, Alexander McNab, George R. Sanderson.....648
1841—Alex. McNab, Samuel C. Philip, Isaac B. Howard 557
1842—James Musgrove, William Philp, William Price....578
1843—Anson Green, Lachlan Taylor.....802
1844—Lewis Warner, Isaac B. Howard.....438
1845—Lewis Warner, Noble F. English.....383
1846—William Pollard, Thomas Rattray.....336
1847—John Douse, Thomas Rattray.....375
1848—Henry Wilkinson, George Young.....435
1849—Henry Wilkinson, Geo. Young.....478
1850—Henry Wilkinson.....500
1851—John Carroll, Richard Clarke.....274
1852—John Carroll, John Bredin.....281
1853—John Carroll, John Bredin.....478
1854—James Elliott, William Haw, G. N. A. F. T. Dickson.....555
1855—James Elliott, Ephraim B. Harper, Jonathan E. Betts.....575
1856—James Elliott, Ephraim B. Harper, Charles Lavell 550
1857—Samuel D. Rice, Ephraim B. Harper, Charles Lavell, W. S. Blackstock, R. Fowler, M.D.....523
1858—Samuel D. Rice, Chas. Lavell.....808
1859—Samuel D. Rice, John G. Laird, Alex. Langford....673
1860—George Douglas, Richard Whiting, Henry Beeson 620
1861—George Douglas, Richard Whiting, Wm. W. Ross 524
1862—G. Douglas, S. D. Rice, J. A. Gordon, Geo. Burson 584
1863—James Elliott, S. D. Rice, J. A. Gordon, Geo. Burson.....725

1864—E. B. Harper, M.A., A. Sutherland, W. Briggs....667
1865—E. B. Harper, M.A., A. Sutherland, N. Burwash, B.A.,.....600
1866—Ephraim B. Harper, M.A., Alexander Sutherland, N. Burwash, B.A., Ebenezer Robson.....590

In these early days there was no organ or other musical instrument in the church until Thomas White brought one in. He had a collapsible melodeon which he used to carry from his house to the church for the Sunday services, and he had a very good quartet, consisting of the Misses Scott Benjamin Dunnett and Thomas Taylor. The Misses Scott afterwards became Mrs. Joseph Walton and Mrs. Richard Butler. Mrs. Walton was soprano, Mrs. Butler contralto, Mr. Dunnett, tenor and Mr. Taylor bass.

Even in those early days, First was a missionary church conducting a mission on Guise Street for a number of years in the fifties.

For a considerable number of years, King Street continued to be the only church building in the city. Other denominations, however, were growing with the increase of population of the village, and these found accommodation in this church. It is on record that the Anglicans held services from time to time in the Court house and in King Street Church, and that on one occasion, about the mid 30's a bishop and an archdeacon of that church came here and held a large confirmation and communion, and that, when the corner stone of Christ's Church Cathedral was laid the clergy and people assembled in King Street Church and walked in procession to the scene of the ceremony.

THE STONE CHURCH
Erected 1868

The Church of 1868

O where are kings and empires now,
Of old that went and came ?
But, Lord, thy Church is praying yet,
A thousand years the same.

We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

—Bishop A. C. Coxe

Quarterly and Trustee Board records in possession of the Church go back as far as 1867 for the former, and 1865 for the latter. During the many years that Hamilton had only one Methodist Church, and it one in a circuit that sometimes included as many as ten stations, the circuit records were kept as such, and contained the chief business of all the stations. Since the setting off of First Church as a separate station its own records are, generally speaking, well kept and complete. In 1865, on March 21st, the Trustee Board met in the vestry, which was then located in the roughcast Sunday School. Rev. E. B. Harper was pastor and presided, Edward Jackson, Dennis Moore and Joseph Kendall, grandfather of George N., being the other members present. J. W. Bickle's resignation as a trustee was submitted and accepted, and Oliver Springer and William Howard, having removed from the city, making three vacancies, their places were filled by the appointment of Thomas Morris, Benjamin Dunnett and George Copeland. These three gentlemen had been connected with the Church for years. Mr. Morris, father of Thomas S., was a flour and feed merchant, and maintained his official connection until

his death, being recording steward for about thirty-four years. Mr. Dunnett was Hamilton's original penny postman, and held the position for many years, his son, E. H., being associated with him for eight years before going into the inside P. O. service. Benjamin was a very devoted Methodist, and served the Church in many ways. For years he was leader of the choir, without salary. For years, also, he was caretaker—also without salary—doing the work faithfully and well to save the expense of a hired man. Besides being a trustee, he was at various times an exhorter, a local preacher, and a Sunday school teacher as well. Mr. Copeland kept a ropewalk north of Barton Street, and running easterly from Wellington, and was also an earnest and devoted worker. Upon these three men and their associates, with Rev. E. B. Harper, M.A., and Rev. Nathaniel Burwash, B.A., as ministers in 1865 and 1866, fell the task of providing for the congregation of East Hamilton a church in keeping with the needs of that day, and which the old church did not supply. Mr. Morris' election as trustee steward was made the first day he was appointed to the board, and, on August 5th, 1867, when the first Quarterly Official Board was organized, he was appointed Recording Steward. Rev. Egerton Ryerson Young had succeeded as pastor, and presided at the meeting which was held in the vestry. The personnel of the original quarterly board included Rev. E. R. Young, superintendent, Thomas Morris recording steward, Francis Day, W. Burkholder, William Hunter, and J. Farley, stewards; Benjamin Dunnett, George Copeland, William Dicker and John Skinner. There were at that time six classes, the leaders being: No. 1, Thomas Morris; No. 2, Benjamin Dunnett; No. 3, William Dicker; No. 4, George Copeland; No. 5, Mrs. E. Campbell; No. 6, Rev. E. R. Young. At the first board meeting these six classes reported having collected $108.80 for circuit purposes, Mr. Morris' class leading with $33.75. At this first meeting

also, Mr. Dunnett was received on trial as an exhorter. At the November meeting the same year, Henry Gilden and W. E. Bateman were elected stewards and Mr. Burkholder dropped out. Mr. Gilden had come to Hamilton at the close of the American war in 1864, and went into the grocery business at the corner of King William Street and Ferguson Avenue, where the Wood, Alexander and James warehouse is to-day. He had been a prisoner of war at Vicksburg, and his health was undermined. He died about 1870. He was husband of Mrs. Gilden, who succeeded Charles Howard as teacher of the infant class, and carried on for a great many years, winning the love and influencing the lives of thousands of children. Mr. Bateman for many years carried on a bakery business where J. W. Ball is now located. The appropriation adopted at this meeting for the year 1868 was as follows: minister's salary, $450; children's fund, $40; travelling expenses, $10; class book tickets, $2.50, a total of $502.50. Nor was it an easy matter to finance the church at that figure, for, at the same meeting, on motion of Messrs. Dunnett and Hunter, it was decided to adopt the penny-a-week system in all the classes to prevent deficiencies in the future.

Two of the outstanding events of the church's history took place about that time. One was the birth of the new church idea; the other, the new birth in Christ, of a great number of souls at a wonderful revival. The latter circumstance was taken official recognition of at a meeting of the quarterly board on February 3rd, 1868, at which every member was present. The minute reads: "The meeting expressed its gratitude to the Great Head of the Church for the gracious manifestation of His convincing and converting power displayed during the quarter in the awakening and conversion of thousands of souls." The penny-a-week system seems to have worked well, for, at the May meeting, it was reported that during the church year, $523.50 had been

raised for circuit purposes, of which $502.50 was paid to Rev. Mr. Young, and $21.00 cash remained on hand.

It was at this meeting that Rev. Mr. Young announced his intention of devoting his life to the mission work among the Indians of the Hudson Bay district. The board expressed its appreciation of him in the following resolution:

> That in view of the unexpected departure of our beloved pastor and wife from our midst, to go into the far west as missionaries of the Cross, we, the members of the quarterly board of Hamilton City East Circuit, cannot allow them to depart without an expression of our high appreciation of their services amongst us; therefore, moved by Bro. R. L. Whyte, and seconded by B. Dunnett, that, whereas our pastor, the Rev. E. R. Young, having been called to leave us, and to go to a distant part of our mission work, we desire to record our entire confidence in his ability, piety and usefulness, during the period which he labored amongst us. His faithfulness, zeal and affection have endeared him to all our hearts, and we pray that, in the land to which he journeys, he and Mrs. Young may be equally successful in winning souls to Christ, and when they cease to labor on earth, they may have an abundant entrance into our Father's house on high. Resolved that a copy of the foregoing be furnished to Mr. Young, as well as inserted in the circuit minutes. Moved by Bro. Whyte, seconded by Bro. Hunter, that the conference be respectfully requested to appoint Bro. Kines as minister during the coming year."

Plans for the erection of the Stone Church were being worked out at this time by the trustee board and, at a meeting held on March 27th, 1868, at which Mr. Young presided, and Edward Jackson, Dennis Moore, Benjamin Dunnett and Thomas Morris were present, Mr. Morris submitted correspondence which had passed between himself and the trustee steward of MacNab Street church, respecting the purchase of the latter church building. Mr. Morris had been authorized to offer $1000 for it, and the offer was accepted. It was thereupon moved by E. Jackson and seconded by D. Moore, that Rev. S. D. Rice, D.D., be appointed trustee, and that he be authorized to get a set of plans made for the new church. Rev. Dr. Rice, William Davey and Thomas Morris were appointed a building committee, and the last mentioned was authorized to pay $500 on account to the trustees of MacNab Street church.

Rev. Egerton R. Young
1867

Rev. James Kines
1868

Rev. Wm. W. Ross
1869

Rev. Wm. Galbraith, L.L.B., Ph. D.
1870-71

On May 9th, the trustee board met in the library of the Wesleyan Female College, of which Rev. Dr. Rice was principal. Rev. James Kines had, in the meantime, come to the church as pastor, and presided. Dr. Rice submitted plans by the architect, William Leith, (father of Mrs. Cal. Davis) which were accepted, and it was decided to call for tenders at once. Rev. Dr. Rice was appointed a committee to make arrangements with Mr. Tallman for the moving of the old church, and it was decided to call a public meeting of the congregation to which should be submitted the plans and estimates. A little over two weeks later, the tenders were opened. That of William Hancock for the masonry, Boyd & McKay for the plastering and Peter Brass for joinery and carpentry were accepted. Dr. Rice's building committee lost no time, nor did the contractors. Six weeks from the signing of the contract, the foundation was in and ready for the corner stone laying. Wednesday, July 8th, was fixed as the date, and D. Moore was appointed by the board to lay the stone. All the Wesleyan ministers in the city were invited. The event passed off successfully, and the building continued to progress well. F. W. Fearman submitted a request to Dr. Rice, at the September meeting, that he be allowed to take up a subscription for the purpose of putting a bell in the tower to be rung for the benefit of the public, the public to pay a man to ring it. The request was granted, but the project was never carried out. At the same meeting, T. Whyte made an offer to move the organ from MacNab Street, alter, repair and install it in King Street for $75, which offer was accepted. Mr. Morris, at this meeting, moved that Dr. Morley Punshon be invited to open the new Church and also to give a lecture, the motion being adopted, and Dr. Rice and Mr. Jackson being appointed a deputation to personally present the request. Dr. Punshon accepted, and the opening took place on the 18th day of February, 1869—less than eleven months from

the time the building was decided upon; nine months after the plans were accepted, and just thirty-three weeks after the laying of the corner stone. The opening was a very auspicious event. It took place at 11 a.m., Thursday. Rev. Mr. Kines presided; Rev. Dr. Rice offered the opening prayer, and Rev. William Morley Punshon, president of the English conference, preached. A large choir assisted.

Upon the completion of the building, Mr. Jackson retired from the trustee board, and made a loan of $4,000 to his former colleagues, all of whom signed a personal bond as security. A scale of pew rents was fixed as follows: centre aisle, $10 per annum; others on the ground floor, $8, $5, $4, and $2, according to location; front gallery, $6, others $5, $3, and $1.50, according to location. Square box seats under the gallery were reserved for the boarders at the Wesleyan Female College, and No. 22 for the minister's family. R. L. Whyte was appointed usher and collector for the east aisle; John Farley, centre; William Hunter, west; Samuel Battram, west side of gallery; William Howard, east side; William Cook was appointed caretaker at a salary of $65 per year and a free house.

Mr. Kines' pastorate ended the June after the opening. At the quarterly meeting in May, it was unanimously decided to ask Conference to appoint him again for the following year, but Conference saw fit to send him elsewhere, and stationed Rev. W. W. Ross at this church. He presided at the first board meeting, at which were also present: Messrs. Copeland, Hunter, Bateman, Whyte, Dunnett, Dicker, Skinner, Farley and Morris. The stewards reported an appropriation of $575 for the year. The actual receipts were $22.74 less, but the deficit was made up by a committee which solicited subscriptions from the pew holders who were not church members. Short pastorates were the order of the time in the early seventies, Rev. W. Galbraith succeeding Mr. Ross in June, 1870, and remaining for two

years, to be followed by Rev. A. Cunningham for one year. During these years the church enjoyed what might be called a period of quiet, but fair prosperity, spiritually and financially. The fact that in 1870, an honorarium of $50 was paid to Miss Agnes Howard for her faithful services as organist, shows that the idea of good music was taking root. Miss Howard was a devoted worker in the church and Sunday school, where she had a large class, and where she was greatly beloved. The following year, 1871, the trustee board by resolution authorized the trustee steward to pay the organ blower the magnificent salary of 13 cents a Sunday. In 1873, an honorarium of $75 was voted to Mrs. John Glass for her services as organist. Mrs. Glass was the former Miss Agnes Howard. She went west afterwards and is still living in British Columbia. A letter recently received by her sister, Mrs. Sage, reported her not very well, but interested in the Centennial of her old church.

In 1872 another question of union was a live issue, and, at the meeting of the quarterly board held on May 13th, with Rev. Mr. Galbraith presiding, a vote resulted in favor of taking in the New Connection Methodists: yeas, nine; nays, two. James Creed, Charles Howard, Wm. Hunter, J. P. Carpenter, John Skinner and Thomas Morris were the Stewards at the time. E. W. Bateman retired and Messrs. Howard and Carpenter were elected. The ministerial appropriation was $650. At the board meeting on May 12th, 1873, the licenses of T. Morris and B. Dunnett as local preachers were renewed. At this meeting, the question of increasing the minimum of ministers' salaries was considered, and on motion of R. L. Whyte and James Mathews, the following resolution was adopted:

"That this quarterly board, after due consideration, came to the conclusion that $40 should be the minimum of advance in the salaries of ordained and unordained ministers, and at the same time, consider that $25 ought to be the minimum of increase in the salaries of the married ministers, and unless such addition is made to the married ministers' salaries this board declines to participate in the movement."

Rev. W. W. Carson came to the church as pastor in 1873—a young man of the highest qualifications, and an eloquent and earnest preacher. He was the first of a long succession of three-year term ministers, and under him a period of progress and prosperity was enjoyed. As a result of the action of the trustee board on August 13, 1874, the Ladies' Aid Society had its origin. Rev. Dr. Rice introduced a motion to have the pews in the church upholstered, Mr. Dunnett seconding it. The motion contained a recommendation that the ladies be asked to form themselves into an association for the purpose of doing the sewing in connection with the cushioning of the pews. It was also agreed to call a meeting of the pew holders for the purpose of discussing the most advisable means of raising the necessary funds. The pew holders approved of the proposition, and at the September meeting, Dr. Rice, Rev. Mr. Carson and Dennis Moore were appointed a committee to purchase and superintend the upholstering, and to John Glass, John Skinner and C. Howard was assigned the duty of carrying out another improvement, the grading and levelling of the church grounds. At this meeting also a practically new trustee board was elected, consisting of men who had already served the church in various capacities, several of them as members of the quarterly board. The new board consisted of James Creed, William Hunter, Joseph Ross, John R. McKichan, John Gain, John Glass and James Mathews. Miss Hattie Whyte, daughter of R. L. Whyte, had succeeded as organist and received an honorarium of $50.

This was jubilee year in the church, and special services to mark the event were held on Sunday, November 29th, morning and evening, with a jubilee love feast, a public platform meeting and concert on Monday evening, and a public tea meeting on Tuesday evening. J. P. Carpenter, who had already been made a member of the trustee board, was elected to the quarterly board as a steward this year.

From an average of about $175 a quarter for the previous three or four years the financial returns had increased to about $225, under Mr. Carson, and some special subscriptions gave the stewards a revenue of over $1200.00. The pastor was a good worker and organizer as well as a popular preacher, and his stipend for 1874-5 was fixed at $1000, with an allowance for rent. He was unanimously called for the second and third years, and at the January meeting in 1875, a resolution was passed thanking him for the way in which he had superintended the placing of a new fence around the property, and for the very able manner in which he had overlooked the upholstering and beautifying of the church, besides which a bonus of $100 was voted to him. At the next meeting it was decided to cover the pews and Mr. Farley was requested to obtain an estimate of the cost of installing a furnace. Up to that time, the church had been heated by means of stoves.

On April 20th, 1875, on motion of Messrs. Dunnett and Glass, the conference was requested to change the name of the church from "King Street" to "First Methodist," and the change was duly approved.

Up to this time, the ministers had either boarded, in the case of single men, or lived in rented houses, when married. Rev. Mr. Kines had lived in one of the small brick cottages on King William Street, north side, just west of Wellington, built by Thomas Morris and Wm. Davey of the bricks taken from the chimney of E. and John F. Moore's planing mill, adjoining. Centenary's parsonage had been the two-storey brick on Main Street, south side, east of Walnut, No 168, for many years afterwards occupied by W. A. Edwards and family, and now an office building. Centenary had built on James Street south, and First opened negotiations to buy the Main Street house, and on August 3rd, 1875, had its own parsonage. There, Rev. W. S. Griffin,

Rev. A. Cunningham
1872

Rev. W. W. Carson
1873-76

Rev. W. S. Griffin, D.D.
1876-79

Rev. John Wakefield, D.D.
1879-82

Rev. John Wakefield, Rev. Alexander Langford and Rev. John Kay lived.

In 1875, Henry L. Rice, son of Rev. Dr. Rice, was appointed a local preacher, and W. Blake class leader. Some new names also appeared in the quarterly board list, for, at the meeting of February 14th, 1876, Rev. W. W. Carson presided, and there were present; W. Howard, R. Kelly, J. Ross, J. Atkinson, C. Howard, John Skinner, William Dicker, W. Blake, W. C. Whyte and Thomas Morris. James White was received as a local preacher on trial. Mr. White went to British Columbia as a missionary, subsequently and became Rev. Dr. White. He has had a notable career. A letter from him conveyed greetings to First Church for its Centennial, and mentioned a number of the men who were his former associates.

At the first board meeting presided over by Rev. Dr. Griffin, an occasional deficiency having occurred in the quarterly board receipts, necessitating special collections and the taking of subscriptions among the members, it was resolved, on motion of Messrs. Ross and Mathews, to adopt the envelope system, "to raise the money required for working expenses, and the minister's salary; the trustee board to receive $12 each Sunday for the trust fund." Bro. Morris, leader of the choir, was authorized to procure music stands in time for the anniversary services, and the treasurer was empowered to pay $20 for gas burners and globes. A literary society flourished at this time, and in 1877, the trustees authorized the pew steward to grant the use of the church to this society for sacred concerts, when, in the opinion of the superintendent of the circuit, such would not interfere with other interest of the church. The organ blower's salary had kept pace with the trend of salaries generally, and he was receiving $1 a month, which was increased to $1.25 in 1877. At the anniversary services that year, Rev. Dr. Douglas of Montreal was the preacher,

and the famous Tandy Bros., Racheb and William, of Kingston were the special singers. That year's financial returns having shown a surplus of $28.11, that amount was handed over to Dr. Griffin. The same year, Dr. Griffin was instructed to procure plans and specifications for a new Sunday School, and on September 24th, these plans were submitted and accepted, and the chairman authorized to advertise for tenders. Watson Trusdale had taken a seat on the trustee board that year, the other members present at the meeting being Rev. W. S. Griffin, chairman, Rev. Dr. Rice, Thomas Morris, Benjamin Dunnett, John Skinner, James Creed, James Mathews, Robert Kelly and William Hunter. Tenders for the new school were accepted on October 7th, 1877, as follows: Stone work, J. Kay and Edwin Griffin, $2,595; carpenter work, William Clucas, $2,410; plastering, Dow Bros., $475; painting, Joseph Atkinson, $245; tin work, Irwin & Co., $85. At a meeting a week later, Dennis Moore tendered his resignation as trustee, and John Watkins, Justus Griffin and Thomas Gain were appointed. Mr. Griffin was elected secretary subsequently, and S. F. Lazier was instructed to prepare the necessary agreement for a loan from the Star Life Company of London, England; Dr. Rice and Dr. Griffin to negotiate the loan necessary to finance the Sunday school building. This loan was two thousand pounds sterling, to be paid to the order of D. Moore & Co. The contract with the builders provided that the school should be ready for opening by August 1st, 1878, but that event did not take place until September 22nd. In the meantime Mr. Greenwood was awarded the contract to repair the organ at a cost of $470. Rev. Dr. Rice, Rev. Dr. Alexander Burns, then principal of the Wesleyan Ladies' College and Rev. Leonard Gates, pastor of Wesley Church, were the special preachers for the opening services on the 22nd and 29th. The trustee board arranged to repay the debt on the building by raising $6,500 by

subscriptions to be spread over three years. The church ceiling was painted a pale blue and steel gray; $1000 was borrowed from Wm. Kell for three years on the security of a joint note from the trustees, and the sexton's salary was increased to $10 a month. This year also, 1878, on August 12th, a new, and to those of the present day, a very familiar name was added to the quarterly board list, that of W. H. Nichols, still an honored member of the church's officiary, and the oldest living in length of continuous service—forty-six years. Mr. Nichols was chairman of the building fund during the critical years of the financing of the present church, and filled many other important positions, including teacher of the primary class. Samuel Battram and James Keays were new members that year.

On May 12th, 1879, Wm. Howard, Thomas Morris and W. Wood were licensed as local preachers. The year's finances showed a deficit of $108.13, and a public tea meeting was held, the proceeds being applied to the deficit. A unanimous call was extended to Rev. John Wakefield at this meeting.

At the first meeting at which Mr. Wakefield presided, the ministerial appropriation for the year was fixed at $1325.00, made up of salary, $1150.00; travelling and moving expenses, $68.00; childrens' fund, $107.00. It was also resolved at this meeting to hold a public election of seven members to be society representatives on the quarterly board, the vote to be taken at the Wednesday evening service following. The stewards elected for the year contained two new names, David Dexter, for many years president and general manager of the Federal Life Insurance Co., and father of Mrs. G. E. McLachlan and Mrs. Chas. McDonald; and R. C. Stephenson, who had been a teacher in the Sunday school for some time. The other members were: William Hunter, James Creed, John Skinner, Charles Howard and Thomas Morris. Messrs. Zimmerman and

Garnham were added at the next meeting. The board at this time was face to face with an increasing deficit. The Sabbath evening services were being thinly attended, and there was a decided lack of interest on the part of some of the official members as well. The necessity arose of borrowing money for current expenses. The Board owed D. B. Chisholm the amount of an advance which was bearing interest at 10 per cent., and this was replaced by a loan of $500 for one year at 8 per cent. from Mr. Snowden, the trustees giving a joint note as security. The board had, earlier in the year, passed a resolution declaring that it was not prepared to appropriate any sum for singing in the church, but making a grant of $25.00 to the choir to aid in meeting the cost of socials and concerts which they proposed to hold to raise money. W. L. Cummer was leader of the choir at this time, and on August 7th, 1879, tendered his resignation. At the meeting at which this communication was received, L. Sexsmith tendered his services as organist for one year without salary. This offer was accepted. The question of improving the musical services was receiving very earnest consideration, and Mr. Cummer, before severing his connection, appeared before the board, to ascertain the members' views in regard to the engagement of paid soloists, or at least, of a paid soprano. The suggestion was not at all favorably received. Mr. Cummer had continued to act as leader while the board was looking for a successor, and on September 10th, Prof. Thos. Jones received the appointment. He began his duties the 1st of October and built up a choir which did great service to the church and materially assisted in the improvement of the attendance. Mr. Sexsmith however, remained as organist only about two or three months. Mr. Carson came for the Anniversary Services with the Tandy Brothers as singers, and two tea meetings, held on Monday and Tuesday evenings, resulted in the net profit of $89.75. The choir had voluntarily

subscribed $500 to the organ fund, and the money saved by having a voluntary organist was credited to this subscription, the choir also being given permission to present two entertainments for the purpose of raising the balance of their subscription. The urgent need of funds resulted in a proposition to increase all pew rents 25 per cent., the proposition being submitted to the pew-holders at a special meeting, and being subsequently put into effect. Steps were also taken to secure a loan on more favorable terms, Messrs. Morris and Mathews being entrusted with that duty. To make matters worse the trustees financial troubles were augmented by extremely severe winter weather on November 23rd and 24th, 1880, spoiling the anniversary services by resulting in extremely small attendances at the Sunday meetings conducted by the Rev. Mr. Graham of Dundas, and at the tea meeting given by the Ladies' Association on Monday. Melville Wakefield, son of the pastor, had succeeded Mr. Sexsmith as organist, and he and Prof. Jones as leader won high praise for the excellent music both days, in spite of a very cold church and small congregations. This misfortune convinced the trustees that something must be done to improve the heating system of the lecture room, and church. The Gurney Company was approached and submitted an offer to put in a furnace at a total cost of $210.60, which offer was accepted. By the earnest endeavors of Mr. Wakefield and the board, a reduction of $742 in the church debt was made this year. The revenue included subscriptions of $1915.11, collections of $773.75, pew rents of $983 and $174 from the Ladies' Society.

R. L. Whyte, who had been Secretary-Treasurer of the trustee board for some time, tendered his resignation on March 18, 1881, and was succeeded by John F. Christianson. Mr. Christianson lived but a few months after his appointment and was succeeded by Wm. Hunter, who was appointed on February 8, 1882. A committee was appointed

to get more favorable terms on the church debt or to arrange a loan of $2,000 or $4,000 on a mortage at 6 per cent. Mr. Wakefield reported at a meeting in May, 1881, that he had interviewed the Star Life Association which had expressed its willingness to cancel the old mortgage and grant a new loan of £3,000, at 5½ per cent. upon condition that life insurance policies be taken out upon members of the church for an equal amount, or the company would reduce the interest on the old loan to 6 per cent. and grant a new loan of £1,000, at 5½ per cent. to be covered by a second mortgage on the church and parsonage, and provided that life insurance policies be taken for £1,000. The board decided that if a sufficient number of persons of a suitable age could be secured who would consent to be insured, and a goodly number would pay the annual premiums on the insurance policies, the company's proposition would be accepted and insurance for £3,000 taken out. At a subsequent meeting Mr. Wakefield was requested to endeavor to secure a new arrangement allowing the church to take life insurance for £2,000, the Star Life Company to grant an additional loan of £1,000, making the total of £3,000 at 5½ per cent. secured by life insurance and mortgage on the church and property and cancelling the old mortgage held by the company. In case the company was not willing to grant these terms Mr. Wakefield was to try to arrange for a straight loan of £3,000 at 5½ per cent. with life insurance for the whole amount. Much time was spent and difficulty encountered in working out this plan of financing, but it was finally successful. The whole church debt was thus placed on mortgage security, and the life insurance was carried by the church as an investment against the time when the mortgage would have to be redeemed. The plan did not work well. Dr. Smith, when he became treasurer grew tired of continuously paying mortgage interest and insurance premiums and he and Mr. Nichols entered into negotiations

Rev. A. Langford, D.D.
1882-85

Rev. John Kay
1885-88

Rev. W. H. Laird
1888-1891

Rev. W. E. Pescott, B.A.
1891

with the Star Life Company resulting, in 1898, in the church taking the cash surrender values of the policies and securing a loan of $14,500 from George T. Tuckett at 4 per cent. interest. Thus the debt was completely consolidated upon a sound and highly advantageous basis. In later years, when the present church was in contemplation, Dr. Smith was able to secure a loan of $65,000 at 5 per cent. from Mr. Tuckett, although the then current rate was six. Mr. Tuckett, when his solicitor called his attention to this fact, replied: "The church people have always used me well, I know that Dr. Smith will be at my door the very day the interest is due—he has never failed." And so this piece of financing in 1898 meant the saving of large amounts in interest for fully 26 years. Pertinent to the insurance policies it may be said that one of the young men insured, John Griffin, died on May 27, 1885, and the church collected on his policy. Two of his brothers, George and Watson, were also insured, as were Robert V. Mathews and William Moore.

At the board meeting on November 4, 1881, David Dexter, introduced a committee from the choir which wished to submit a proposition for a new organ. He explained that the choir desired permission to take out the old organ and put in a new one at a cost of about $1,800, the sum of $500 to be allowed for the old organ. The board passed a resolution agreeing that Mr. Lye, organ builder, of Toronto, be instructed to build and install an organ at a cost of $1,800 on the following conditions: that we pay him $400 in cash, he to allow $500 for the old organ, the balance to be settled for by two promissory notes made by the trustees and payable to Mr. Lye for $450 each, to bear interest at the rate of 6 per cent. The board then appointed a committee consisting of Messrs. Morris, Skinner, Mathews, Hunter, Whyte, Christianson, and Dexter, to co-operate with the representatives of the choir, Thomas Jones,

A. H. Baker, Wm. Kemp and M. Wakefield. The choir, through this committee, financed the purchase of the organ. Mr. Wakefield continued as voluntary organist until March 17-1882, Alf. H. Baker and S. H. Kent being leaders, alternately. The board went on record as accepting Mr. Wakefield's resignation with deep regret and tendering him hearty thanks for his valuable services, gratuitously rendered for two years; also that "E. Pearce, having offered to give his services as organist, gratuitously, and being highly recommended by L. H. Parker, (organist of Centenary Church) and others, we hereby appoint him as organist of this church."

Rev. G. W. Henderson came to the church as assistant to Rev. Mr. Wakefield in June, 1880, and remained for one year, the pastor's time being much taken up with the business of the conference, of which he was president. The quarterly board at that time included, besides the pastor and his assistant, two new members, Daniel Kappele and Thomas L. Kerruish. Wm. Luttrell's name appeared for the first time in 1881. In 1882, Mr. Kerruish was received in full standing as a local preacher. The board went on record as deeply mourning the death of John F. Christianson and James Creed. Mr. Creed was succeeded by W. H. Nichols on the trustee board.

When Rev. Alexander Langford came as pastor in June, 1882, one of the first things he took up was the financial standing of the church. At the first board meeting, he and David Dexter were appointed to divide the circuit into sections, and secure one brother for each section for the purpose of more effectively working up the finances. Despite their own troubles, however, the board appointed a committee to cooperate with the other churches of the city in an effort to assist the Kincardine church financially. Mr. Langford's salary was fixed at $1,150.00 and children's allowance.

The union of 1883 of the various Methodist bodies in Canada was then under consideration, and, at the quarterly board meeting on February 5th of that year, on motion of Messrs. Mathews and Griffin, the basis of Union was accepted. Mr. Langford's health was not satisfactory at this time, and he was given leave to take six weeks' rest at any time suitable to himself; further, a sum of money raised to assist one of the old members of the church in his struggle, but declined by him, was turned over to the minister. For the first time, ladies sat at the quarterly board meeting this year, the November meeting being attended by Mr. Langford, Mrs. Langford, Mrs. R. L. Whyte, Mrs. Day Smith, David Dexter, Dr. Day Smith, James Keays, W. H. Nichols, Weatherby, Wm. Hunter, C. B. Snow, R. L. Whyte and Thomas Morris. Dr. Day Smith is accordingly, the second oldest living official in length of service. Since that time he has been church treasurer for nearly forty years, and no more faithful or efficient financier has ever served the church. Rev. W. J. Maxwell, then of Brantford, but a few years later the popular pastor of Wesley Church, this city, was the choice of the quarterly board to succeed Dr. Langford in 1885, but he declined the invitation, and Rev. John Kay of Thorold was given the unanimous call, and accepted.

Agitation for the engagement of a paid soloist had been going on in the choir for some time but meeting with no encouragement from the board, and in September, 1884, the whole choir sent a letter of resignation, which was accepted. Miss Sadie Knott, now Mrs. Ralph Baker, had been soprano soloist for some time, and had given very excellent service. Dr. Day Smith was appointed leader and entrusted with the duty of organizing a new choir. Joseph Herald had, in March that year, succeeded Ed. Pearce as organist, at a salary of $75 a year. Dr. Smith was eminently successful in his new position, which he held until June, 1886, earning the sincere gratitude of the church and

the board. Mr. Herald remained as organist until the close of 1886, at $75, $100 and $125 a year, and in the latter year applied for $250. In January, 1887, F. W. Wodell, who had been on the editorial staff for the Spectator for some years, was appointed leader at a salary of $200, Geo. Clarke, conductor, $100; Miss Jennie Mann, soprano, $100 and Miss Annie Mann, organist at $100. They also gave the church excellent service. Miss Mann resigned in January, 1888, to the great regret of the board, but subsequently was induced to accept the position again. Mr. Wodell was succeeded by Walter Robinson, under whose skillful direcion the choir attained a very high degree of perfection, and who also organized and conducted a very fine Sunday school orchestra. So successful was his work that, following his choir concert in the spring of 1889, the treasurer was authorized to pay him a bonus of $25, and his salary as leader was increased to $200.

Advocates of the erection of a parsonage on the church grounds had been growing in number along in 1884, and at the March meeting of the trustee board in 1885, the proposition took definite shape, it being resolved to petition conference to grant permission to sell the building at 186 Main St., East, the proceeds to be applied to the erection of a new home. Rev. John Kay had become pastor in June, and, at his first meeting with the trustees, the conference having approved of the sale, a committee was appointed to arrange the details, and get out plans for the new building. W. A. Edwards was engaged as architect, and on February 1st, 1886, the contracts were awarded as follows: brick work, Webb, $859; hot air, Irwin & Co., $42; tinwork, Green, $27; carpenter work, Ames, $987; plumbing, Frank Squibb, $100; painting, J. Atkinson, $120; plastering. Hannaford & Co., $295; a total of $2,430. This year, Dr. Smith succeeded Dr. Rice, upon the latter's death, as trustee, In September following, Mr. Hunter resigned as Secretary-

treasurer of the trustee board, and Dr. Smith was chosen to succeed him—and has held the office of treasurer with the greatest satisfaction to all ever since. What was, at that time, a modern parsonage in every respect, having been built, the officials next turned their attention to the church. Rev. Mr. Kay strongly advocated the introduction of the envelope system for paying pew rents, and an increase of 25 per cent. on all pews down stairs. This brought out the fact that the seating was old fashioned, and that the interior of the church needed renovating. Mr. Edwards prepared specifications and tenders were obtained for reseating, frescoing, and putting in new windows. The plan adopted for financing the improvements was, that the work was to be done, and at the re-opening services, subscriptions taken to cover the expense, any deficiency to be met by a loan. James Page had been elected trustee the previous year, and took an active part in making the plan a success. The trustees borrowed $2,500 at 6 per cent., to be repaid as the subscriptions came in. They also passed a resolution that the Sunday school should not be allowed to meet in the body of the renovated church, but appointed a committee to co-operate with the school in arranging accommodation for all the children. As soon as the interior improvements were completed, the walks around the building were paved with tarred macadam, then called asphalt. Thos. Kilvington, had some time before, sodded the grounds.

New names appearing on the quarterly board roll in the 80's included Aleck. Hayes and C. B. Snow in 1884, Mr. Hayes retaining his seat for forty years, also being elected to the trustee board a few years later, and serving ever since. John Henry, Nelson Tallman, James McDonald, Thomas Morgan and Robert Blakely were elected in 1885. Mr. Henry served many years; Mr. Tallman and Mr. McDonald until death severed the relation. Mr. Tallman had

VIEW OF CHURCH
FROM CORNER OF KING AND WELLINGTON STREETS

WEST VIEW OF CHURCH AND REAR OF SUNDAY SCHOOL

the unusual distinction of receiving the vote of every member of the board for ten consecutive years in the election of stewards. Thomas Hazell, D. Cew, Zimmerman, R. Williams, Allan Davis, Harry Gayfer, R. Soper and W. A. Edwards were new members in 1886, and H. S. Williams in 1887. Rev. Edward Lounsbury, upon his superannuation in June, 1888, came to Hamilton from St. Thomas, where he had his last charge, and united with First Church, being introduced as a member of the board on November 12th. Richard Reycroft, Wm. Moyer and Mr. Thomas came in 1888 also, and the following year, John Bristow, upon his appointment as caretaker, being a regularly licensed local preacher, took his seat upon the board.

In 1885 a careful revision of the membership was made revealing these figures: full members, 235; juvenile members, 127; total 362. Four years later, when Rev. W. H. Laird had a census taken, the figures were: full members, 382, on trial, 83; total, 465. The Sunday school enrollment at the same time was: teachers, 41; primary class, 130; intermediate and adult, 419; total 590; conversions during the year, 58.

The whole church property and grounds were in excellent condition at this time, but the school accommodation was inadequate, and when Mr. Laird came, this subject was a live issue. A deputation from the school was received by the board in April, 1889, and a general discussion took place as to the needs of the school, and the best way to provide the funds that would be required to meet them. At this meeting also, the office of secretary-treasurer was divided, W. H. Nichols becoming secretary, and Dr. Day Smith retaining the treasurership. A committee was also appointed to investigate matters in connection with removing the grave stones, following a previous decision to get information relative to a proposal to have them removed to a lot in the city cemetery. That year an offer to install a water motor for blowing the organ at a cost of $200, water

to cost not more than $35 a year, was not entertained. James Mathews was appointed the church's representative on the temperance committee, with a view to the election of temperance aldermen.

When Mr. Laird came to the church, the local preachers were: Thomas Morris, W. A. Edwards, Daniel Kappele and John Bristow; Class leaders, R. L. Whyte, William Dicker, Dr. Day Smith, John Henry, Harry Gayfer, Joseph Kendall, Thomas Morris, Mrs. Day Smith and Rev. Mr. Lounsbury; Society Representatives, J. C. Harris, James Hamilton and J. B. Griffith, (elected for the first time in 1889), Richard Raycroft, R. Soper, E. W. Bateman and Mr. Moyer. R. Oaten also became a member in 1889.

During Mr. Laird's time, the Christian Endeavour Society was a very strong organization and, for a long time, published the "First Church Endeavourer," a monthly magazine with "For Christ and the Church" as its motto. Its first staff consisted of: Thos. S. Morris, president; Miss Knight, editor-in-chief; Miss Kerruish and J. W. Hamilton, assistant editors; Miss Frances Nichols, business manager, and Allan Davis, secretary-treasurer. Mr. Davis later had the duties of business manager added to those of secretary-treasurer. The C. E. was very active in all good work. It undertook the removal of the fence, and the beautification of the grave yard and, in November, 1890, received the sanction of the quarterly board to establish a prayer meeting in the Walnut Street Mission. The use of the church was from time to time granted to various organizations doing religious, philanthropic, and temperance work. Miss Walton carried on a class, and Mrs. T. H. Pratt had a large and successful band of hope. The Christian Alliance had the use of a class room at 50 cents a night, and the W. C. T. U. the use of the church at $5.00 a night.

In 1889, two property improvement schemes came to the front: the strengthening of the Sunday school walls by

putting rods to prevent further spreading, and a general renovation of the school with new heating and ventilating system, and the reseating of the gallery of the church, by replacing the pews with chairs. Pennington & Baker put in the chairs with book-racks complete, at $2.65 each, and subscribed $100 to the cost themselves. Messrs. Cummer, Thomas S. Morris and W. G. Moore were the deputation that brought before the board, on behalf of the school, other matters and received a vote of $50 towards a piano and $200 towards the heating and ventilation, the school to finance the rest.

In the sudden death of Rev. W. H. Laird, in the middle of his third year as pastor, the church suffered a great loss. Mr. Laird had been sent to First congregation by the stationing committee, although the board had invited Rev. C. O. Johnson, but his splendid personality, and fidelity to all the highest interests of the church, had won for him all hearts. He was succeeded in January, 1890, by Rev. W. E. Pescott. During the latter's short incumbency, Mr. Bristow's salary was increased from $150 to $180 a year, and Walter Robinson, choir leader, received an extra $100 a year, on condition that he would remain another year. Mr. Robinson remained until the end of the summer of 1892, when a larger field of labor beckoned him, and he began a very successful career in New York city. Miss Grace Walton was contralto soloist in 1891 and Harry Gayfer, bass.

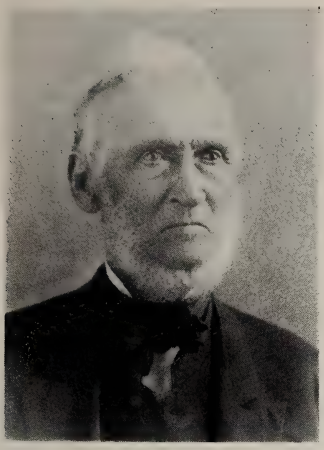
Rev. James VanWyck came in June, 1891. Liquor license reduction was then a very live issue in the city, and the church held temperance meetings quarterly. Thos. S. Morris, James Mathews, John Cummer and R. Oaten, were appointed to act with a general committee of the churches and temperance societies to secure a reduction of licenses. Sunday school enlargement was also being discussed, and a plan of systematic giving was introduced in the school to

provide a sinking fund. Geo. Fisher, Frank C. McIlroy, Thos. Gain and C. P. Rason were new members on the quarterly board and W. B. Smith. J. B. Griffith, James Hamilton, David Hastings, J. C. Harris and Richard Raycroft were the society representatives. The school was very prosperous with an enrollment of 697, and an average attendance of 551. The Sunday School orchestra, under Mr. Robinson, was an institution of which all were proud. Church finances also were in good condition, the envelopes providing the entire amount of the minister's salary, and the whole of the loose collections, after making allowance for the connexional and quarterly collections, were voted to the trustee board. Thos. Epps was elected a steward in 1892, and Charles R. Oaten was recommended for the ministry in 1893.

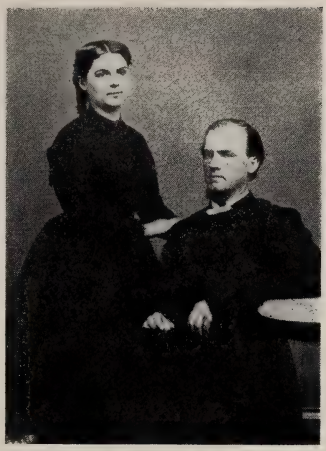
Because of the growth of the school, the trustee board in May 1892, received a deputation consisting of R. Oaten, Thos. S. Morris and W. G. Moore, who urged that the school be allowed to have its opening and closing exercises in the body of the church. This was granted, the school to take the responsibility of looking after the books of the church, and not to use it at all on very wet and dirty Sundays, the school also to make good any reasonable damages incurred through its use of the auditorium. This year, W. H. Nichols, who had been chapel steward, resigned that position, and A. Hayes was appointed. The board also decided to assist the Woodstock church to reduce its debt. Harry Gayfer was appointed pew steward at the same time, and a vigorous campaign was begun to collect arrears of pew rents. Following the resignation of Walter Robinson as choir leader, Harry Stares, now Lieut. H. A. Stares, Mus. Bac., the popular bandmaster, accepted a temporary appointment to enable the board to make further enquiries, and later R. Thomas Steele was appointed at $300 a year. His engagement was of brief duration, Fred Gayfer succeeding him.

Dr. Day Smith, as treasurer, and W. H. Nichols as secretary, were successfully studying how to reduce the debt, and figured that by getting from the quarterly board its surplus, could pay off $970 on January 1, 1893. Before that date arrived, however, a disaster befell the church. Christmas day fell on Sunday, and there was special music and a large morning service. After the service, the school was partially destroyed by fire, being so badly damaged as to render it unfit for occupation and the Y. M. C. A. Hall was procured for the evening service. Rev. Canon W. B. Curran, rector, and the wardens of the Church of St. Thomas, very kindly offered the use of the Sunday school of that church but the Y. M. C. A. had already been secured.

A very difficult problem confronted the trustees as a result of the fire. Mr. Edwards, architect, was instructed to get the school fit for occupation as soon as possible. Plans were presented in a short time, but the urgent necessity of increased accommodation so impressed the board, that Thomas S. Morris, superintendent of the school, the architect, and a committee, were sent to Toronto to study modern Sunday school buildings, and report. Another committee was appointed to study the financial situation and ascertain what the school itself would do. The committee which went to Toronto reported in favour of a school similar to that of Trinity church. Three courses were open to the board; to repair the old building; to repair and enlarge it at an estimated cost of $8,000, or to build a new school, facing on Main Street at a cost estimated at $12,000. The board failed to agree upon any of these, and called a special meeting of the congregation to consider the subject. Thomas S. Morris, superintendent; W. G. Moore, secretary; James Mathews, R. L. Whyte, David Hastings, Thomas Morris and John Skinner presented the arguments, pro and con, on all the three plans. It was pointed out that the insurance money was available, and that the school had agreed to



David Reynolds Springer
Son of Richard Springer, and class leader in early days.



Rev. and Mrs. Egerton Ryerson Young
From Photograph of about 1867.

Mrs. Gilden
Primary Superintendent over 35 years

William Laking
A leader in every good work

pay the interest on the remaining amount that would have to be raised, and also any part of the principal annually. The meeting voted almost unanimously in favour of a new building. This resolution was laid before the trustees the following night, but still they could not agree. After further conferences with the Sunday school committee, it was decided to go on with the enlargement scheme, and on March 13th, tenders were accepted as follows: masonry, Mr. Welsh, $2,948; carpenter work, James Sage, $3,100; plastering, Clapham & Co., $545; tinsmithing, J. E. Riddle, $363; plumbing, J. Truman, $60; painting, William Barrett, $229.50; heating, Guerney-Tilden Co., $650; architect, W. A. Edwards, $300; total, $8,231.50. While negotiations were going on between the board and the school, David Dexter, J. R. McKichan and James Mathews resigned from the trustee board. To fill the vacancies, R. L. Cummer, B. Winnifrith and William Laking were elected. Mr. Laking has been a member ever since, and always active and taking a leading part in every movement for the welfare of the church. Mr. Winnifrith removed to Toronto, and retired from the board a short time later. Justus Griffin retired in 1894, and J. S. Job and Hugh Murray were elected. Mr. Murray had, the previous year, been elected to the quarterly board, and upon both boards he served with distinction up to the time of his death, being recording steward nearly six years. The new school was completed the following summer, (1893) and on September 4th, the adult bible class was given the privilege of meeting in the church. A further request was made by the school that other classes be also allowed to meet in the church, because of insufficient room in the new school, but this request was declined. The following December, a contract was awarded to Pennington & Baker to install rolling partitions. In the winter of 1893-4, a new feature in the church's devotional work was introduced, when a series of cottage prayer meetings was

held in homes of members with wonderful success. Special revival services were also held, and the church took up a collection at the regular Wednesday evening meeting, to aid the temperance plebiscite campaign.

At the quarterly board meeting on May 21st, 1894, Dr. Smith and Thomas Gain offered a resolution in favour of five-year-terms for the ministers, which was adopted, and duly sent on to the conference. Dr. Smith and R. L. Whyte moved that the trustee board be requested to have only one envelope for pew rents and pastor's salary, and that statements be sent out quarterly to all contributors. This was adopted.

Rev. Mr. VanWyck's pastorate was one of unusual success in all departments of Christian service. Besides being a strong preacher he was a great worker and his influence upon the lives of the young people was very marked. The Christian Endeavour Society reached its highest efficiency under him and the Sunday school and all the other branches of the work prospered.

Rev. Dr. Isaac Tovell came as pastor in June, 1894, he having, almost two years before, been given a unanimous call. For eight or nine years, the salary had been $1,250 a year, but this year was increased to $1,300. Thomas S. Morris had been elected to the board the previous year, and father and son continued to serve side by side until the death of the former. Wm. Laking was elected as steward the following year, the list being: Thomas Morris, Dr. Day Smith, R. L. Cummer, A. Hayes, William Hunter, W. H. Nichols and William Laking. Mr. Clark and J. Pyper were new members in 1895; M. Garvin and W. J. Waters in 1896. Mr. Nichols resigned from the trustee board and also as treasurer of the church debt reduction fund in 1894. An item in the minutes of April 15th, 1895, states that Fred Fisher tendered his resignation as organ blower, and H. B. Thompson was appointed. Fred Gayfer resigned in

September, 1895, and Miss Annie Mann was appointed organist and choir leader at a salary of $200 a year. Miss Mann continued in the dual position many years with eminent success; the choir concerts given under her direction being among the best choral events of the season year after year. Charles Duval became tenor soloist when Fred Gayfer retired.

At the Trustee Board meeting on April 29, 1895, an offer from the Electric Light Company to wire the church for $100 with 25 per cent. off, was accepted. K. W. Snider presented the church with a group photograph of the officials for the board room, where it is still to be seen. Special ushers were appointed at this time to look after strangers, get their names and addresses and hand them to Mr. Gayfer or Dr. Smith, four young men from the Sunday school being selected to act in the gallery. On March 4th, 1896, W. G. Moore, already a member of the quarterly board for some years, was elected to the trustee board, succeeding Thomas Gain, upon the latter's removal from the city. An old melodeon, belonging to the church, was presented to the Walnut St. Mission, and the Carey family, father, son and two daughters, were engaged for the choir at $200 a year. On December the 21st, Miss Mann and Harry Gayfer resigned. Neither of the Carey family appointment, nor Miss Mann's resignation became effective, but a reorganization of the choir took place in January, 1897. Miss S. Bibby was secured as soprano soloist at $150 a year; S. W. Siddall, tenor soloist and leader at $150, and Harry Gayfer, bass, at $75. Miss Bibby's salary was increased to $200 in February, 1898, and William Robinson was appointed leader, Mr. Siddall having resigned. Miss Jennie Harvey's services as accompanist at the prayer meetings were recognized by a grant of $20. Miss Mann remained as organist, and for most of the time, leader, until the beginning of 1908, when the family went to California.

Fred Gayfer, however, was leader in 1898-9, Miss R. Boehmer, soprano, Miss Grace Awrey, contralto, C. Duval, tenor and H. Gayfer, bass. George Robinson and Miss Margaret McCoy were engaged in May, 1900, as bass and soprano respectively; Miss Ida McIlroy, contralto and S. Swartz, tenor.

Dr. Tovell's pastorate had proven so successful that he was invited to remain for the fourth year, but he had already been in communication with Trinity, Toronto, from which he had a unanimous call, and which he felt bound to accept. Rev. E. B. Lanceley was then given a unanimous call which he accepted. The transfer committee, however, failed to make the transfer between the London and the Hamilton conferences, and Rev. W. L. Rutledge was presented with a unanimous call which he accepted, and came to the church in June, 1897. The splendid work done by Dr. Tovell was recorded in two separate minutes, on March 8th, 1897, following a large reception of new members, many of them the result of conversions at the Sunday evening meetings, and the second one on May 15th, at the last meeting of the board before he removed to Toronto.

During Dr. Tovell's time, the question of the limits of the church property on the east side, which had been disputed for some years, became so acute, through the claim of the owner of the adjoining property on King Street, that the court had to be called upon to decide. The church won its case, and completely established its rights. E. T. Young was a new member of the board in 1897. The other society representatives being Messrs. Gayfer, Job, Raycroft, McIlroy, Smith and Summerville.

At the first meeting under Dr. Rutledge the board went on record in favor of memorializing the legislature for a better observance of the Lord's Day, and for the suppression of the liquor traffic. Local preachers licensed at the May meeting in 1898, were Thomas Morris, John Bristow,

W. A. Edwards, Daniel Kappele, Frank Hills and C. K. Bradshaw, now Rev. C. K. Bradshaw, chairman of the Hamilton district. Messrs. Hills and Bradshaw were new members of the board. The method of administering the communion was considered at this meeting, and it was decided to forthwith dispense with the mugs used at love feast, and procure suitable ones; to provide suitable goblets in sufficient numbers to allow one for each row of seats at communion, and to approve of the plan of placing a communion card in each member's hand, to be collected at the communion service, and subsequently delivered again to the member. The church was, at this time, and for a number of years, using a special communion wine made by Mrs. Day Smith, and which the board recommended for churches generally. The death of Mrs. Smith, about this time, was deeply regretted by the whole church, and generally throughout the city, as she was a faithful and ardent worker in every good cause. A resolution of sympathy was passed by the board on February the 13th, 1899. W. H. Dean and David McKee were new society representatives this year. James Mathews died the same year, and a few months later, J. T. Kendall passed away, followed by Rev. Edward Lounsbury early in 1900. In the latter year, Owen Baldwin became a member of the Quarterly Board as president of the Epworth League--the name taken by the Christian Endeavour Society at this time—and L. W. Waldron was elected to the Trustee Board. The Ladies' Association, which was organized to sew the original upholstering for the pews, had become officially known as the Ladies' Aid Society, and, at a joint board meeting, in May, 1900, it received special recognition in a resolution of appreciation for the gift of a beautiful set of chairs for the pulpit, and for many other evidences of continued loyalty. James Page died in 1901, and was succeeded on the trustee board by George Kappele. James McDonald, after many years of faithful service in

MEMBERS OF TRUSTEE AND QUARTERLY BOARDS—1895

Top Row:—John Bristow, Wm. Dicker, Alex. Hayes, Dr. Day Smith, H. Gayfer, Sr., W. H. Nichols.
Second Row:—G. F. Fisher, Thos. Epps, L. A. Cummer, R. L. Whyte, Rev. I. Tovell, D.D., Thos. Morris, Sr., Wm. Hunter.
Third Row:—Jas. Hamilton, T. Morris, Jr., Jas. McDonald, J. Henry, J. F. Kendall, Thos. Gain, J. B. Griffith, Wm. Laking, J. S. Job.
Fourth Row:—(on right), Hugh Murray, R. Raycroft.
Bottom Row:—Joseph Ross, Jas. Page, John Skinner, D. Kappele, R. Oaten, J. C. Harris.

church and Sunday school, also passed away at this time.

Dr. Rutledge's pastorate continued for four years, during which time the church made excellent progress in every way. On March 24th, 1900, Thomas S. Morris, E. T. Young, F. C. McIlroy and W. J. Watters, were appointed a committee to obtain information concerning a successor. On October 8th, that committee reported that the following men were available: Rev. John Pickering, Rev. J. S. Ross, Rev. E. B. Lanceley, Rev. R. J. Treleaven and Rev. W. F. Wilson. After considering the names for a week, a vote was taken. Dr. Wilson received a majority over all the others, and an invitation was forwarded to him, which he accepted. At the close of Dr. Rutledge's term, the membership stood at 597. When the time of his departure was at hand, the board officially said of him; "we recognize that, during the four years of his pastorate, the aim of Rev. Mr. Rutledge has been to lead the church to a high plane of Christian life."

With the advent of the new century, and the coming of Rev. W. F. Wilson, a new era of prosperity dawned for First Church. Mr. Wilson had come to Hamilton from Toronto as pastor of Wesley Church four years before, and was already known by all, and a great favorite when he began his pastorate at First. For some time it had been impossible to get sittings on the ground floor, but there were always more than enough vacant in the gallery. These soon filled up, and the congregations justified the confidence of the officials that the increase in salary from $1300 to $2000 would not be difficult to finance. At the first trustee board meeting at which Dr. Wilson presided a committee was appointed to purchase chairs for the gallery, and folding chairs for the ground floor; also to report on the possibility of moving the organ back, so as to enlarge the auditorium. One hundred chairs were placed in the gallery within a month and a plan for moving back the organ and pulpit, so as to

make room for four or six more pews in front, and extra seats at the side, was adopted. The alterations cost $950 and $150 were spent repairing the parsonage and erecting the porch over the front door. The extra seating capacity was occupied at once. The receipts for all purposes, in the first year of his pastorate reached $8,760. The church property was then valued at $43,000, and the parsonage at $3,500.

Many changes in the officiary took place during Dr. Wilson's time. After thirty-four years of consecutive and highly-efficient service, the veteran recording steward, Thomas Morris, retired at the close of 1901, the board going on record as fully appreciating his long and faithful services. The following year, Hugh Murray was appointed as steward and elected recording steward, which he held until the time of his death. J. B. Griffith resigned in 1901 as a trustee; Richard Raycroft died suddenly in 1902, and was succeeded by C. P. Rason. Ira Green, A. E. Baker, G. E. McLachlan and Owen Baldwin were new society representatives in 1902, and the class leaders' list of 1903 was larger than ever before, consisting of: R. L. Whyte, William Dicker, John Henry, Dr. Day Smith, Thomas E. Epps, Hugh Murray, F. C. McIlroy, Thomas Morris, Mrs. Lounsbury, Mrs. W. B. Smith, Mrs. Gayfer; assistants, George Kerr, James Hamilton, W. G. Moore, Fred Gayfer and T. S. Morris. The stewards that year were A. Hayes, H. Gayfer, Nelson Tallman, L. W. Waldron, David Hastings, G. W. Walker and Hugh Murray; local preachers: John Bristow, Daniel Kappele, Frank Hills, W. A. Edwards, George Noble, Thomas S. Morris, and F. C. McIlroy. Four vacancies caused by death were filled in 1903; Hubert E. Job, to succeed John Skinner; Thomas S. Morris, to succeed his father; Nelson Tallman to succeed Joseph Ross and David Hastings to succeed J. S. Job. R. L. Whyte died in 1905. James Hamilton succeeded Harry Gayfer upon the latter

resigning the position of pew steward. A net increase of one hundred members was one of the results of Dr. Wilson's ministry. He was dearly beloved by the people, old and young and a frequent visitor for special services up to the time of his death. Mrs. R. Campbell was appointed soprano soloist in September, 1903 at $200, L. R. Woodcroft, tenor at $125, George Robinson, bass at $125 and the following year, Mrs. Clyde Green, contralto at $200.

At the request of Dr. T. Albert Moore, the quarterly board considered, in 1903, the engagement of a deaconess, but negatived the proposition. Later on the church had the services of one of the deaconesses for a few years. Dr. Day Smith reported the payment of $1000 on the mortgage in 1905, leaving $11,000.

Rev. Richard J. Treleaven was the unanimous recommendation of the supply committee and as unanimously accepted by the board to succeed Dr. Wilson. He devoted four years to the spiritual upbuilding of the church, as well as its material progress. Among his achievements were the reduction of the debt; substantially increasing the missionary givings; assisting in founding the Crown Point mission (now Calvary church) and Ryerson church. Ryerson had its origin in the earnest desire of Thomas S. Morris to provide religious instruction for the children in that part of Barton township which is now contiguous to Ryerson church. East Hamilton residents had formed a school section in Barton and erected the Trolley Street school. Mr. Morris obtained permission from the trustees to carry on a Sunday school in it, and a committee was appointed in connection with the work. When Trolley Street school was no longer available the committee was called together at the home of Cyrus A. Birge and Mr. Morris strongly advocated the continuance of the work, offering to procure a large tent at his own expense. At that time the section was so sparcely settled that some of the committee asked

where the children would come from to fill the tent. Dr. Treleaven, who was chairman of the district and presided at this meeting gave his hearty support to the proposition and Mr. Morris carried his point, secured the tent, had it erected on a lot on Springer Avenue on which Ryerson church now stands, and, with the assistance of D. B. Calbick and others put in a board floor. The floored tent became known as Springer school. Mr. Morris continued as superintendent. At the opening service the tent was crowded and the cause was a success from the start. East Hamilton was then developing rapidly and the natural growth of Springer school was into Springer Church. Rev. John T. Heslop, then a young man who had heard the call of God, volunteered to take charge of the work at whatever remuneration the committee could give him, and was accepted. Mr. Heslop was subsequently recommended by First Church as a candidate for the ministry and is now a well known figure in Hamilton conference, being statistical secretary of Guelph District and pastor of Paisley Memorial Church, Guelph. First Church board also nominated the first board of trustees for the Springer church, viz: Thomas S. Morris, J. Frank Coote, Cyrus A Birge, James Millman, R. E. Kinsman, Watson Trusdale, D. B. Calbick and George Awrey. Later on the name was changed to Ryerson.

Under Dr. Treleaven substantial improvements were made in the Sunday school. The first election to the quarterly board after he took office resulted in Archie P. Kappele, Frank E. Shepard and George A. McNair taking seats as society representatives. Messrs. Kappele and Shepard have been on the board ever since, but Mr. (Capt.) McNair gave his life for the cause of world liberty in the great war. Two new names also appeared on the list of stewards that year, Hubert E. Job and Calvin Davis. Mr. Hastings resigned in 1906, as he was leaving the city, and his place as secretary of the trustee board was taken by G. E. McLachlan. Rev.

Charles Smith of London and Rev. J. C. Stevenson came on the board in 1908 and Roy Eccelstone was licensed as a local preacher. George McKnight, Dr. Thos. Wickett and D. B. Calbick were new members in 1906 and W. B. Smith and Fred Kellond were elected trustees in 1909, succeeding Hugh Murray and Harry Gayfer, senior, deceased.

Mrs. Campbell, soprano and Mrs. Clyde Green, contralto, resigned in December, 1905, Mrs. T. Allen and Miss Bessie Vallance succeeding, for short periods, with Chester Walters as tenor and Roy McIntosh, bass.

The following March, Vernon Carey was engaged as tenor, the other members of the quartet being, Victoria Stares, soprano; Bertha Carey, contralto; Geo. Robertson, bass. In 1906, Miss Mann offered to assume all responsibility for supplying the church with music for $1,050 a year, which offer was accepted. A year later, she resigned to go to California and Mr. Wilfrid Oaten was appointed from January 1st, 1908, upon the same terms, he to pay all soloists and musical expenses and to play for the prayer meetings.

During Mr. Treleaven's time, the system of renewing class tickets quarterly was resumed; the W.M.S., of which Mrs. Gayfer was president was given Easter Sunday for special services for the first time, and received all the surplus collection at both services; Hugh Murray, jun. and Cal. Davis were appointed to count the loose collection after each service and certify the amount to the treasurer. The church debt was reduced to $8,500.

At this time the demand for seats in the church was so great, and the probability of a new building at an early date so apparent, that at a meeting of the board, Ira Green proposed that the holders of choice seats on the ground floor should give them up to new comers and take sittings in the gallery, they, as a consideration for giving up their

GYMNASIUM. SOUTH WESTERLY SECTION

pews, to have first choice of locations on the ground floor of the proposed new church.

At the February meeting of the quarterly board, in Dr. Treleaven's last year, arrangements were made for the board to take part in the opening of Ryerson Church, and it was decided to increase First's contribution of $1,050 to $1,500. Thomas S. Morris, Frank E. Shepard, H. P. Nichols, G. E. McLachlan and Cal.Davis were appointed Commissioners to the national missionary convention, and an evangelistic campaign, simultaneous with other churches, was decided upon. Dr. Smith reported the finances $400 ahead of any previous three quarters of the church's history. Thomas E. Epps, Geo. McNair and Thomas S. Morris were appointed to represent the church on the Temperance Federation and Dr. Wilbur Chapman was invited to come here to conduct a campaign, but was unable to do so. At the May meeting in 1907, the First Church Athletic Association was given a grant of $50 for the use of the baseball club, with a view to holding the boys in the senior school. At Mr. Treleaven's last meeting, Mabel Jones was engaged for a second year as deaconess, and it was decided to assume a share of the cost of the Barbara Heck Memorial. In 1917 and for three years the quartet consisted of Miss Grace Longhurst, soprano; Miss Jo. Rowsome, contralto; H. W. Robinson, tenor; Geo. Robertson, bass.

Rev. E. B. Lanceley came to First Church from London in 1909, a dozen years after his first call to the pastorate. At his first meeting of the board, he arranged for a meeting of the leaders for the purpose of reorganizing the classes, and in the early winter of that year, the Sunday evening social half hour was introduced, and proved very successful. At that early date, Mr. Lanceley was invited for the full four years, and accepted, but subsequent events changed this arrangement. A grant was made to the Major Neal Memorial at Port Rowan, and the organization of a men's

Sunday morning class was decided upon, and subsequently started with Mr. Cunningham as leader. In May, 1910, it was decided to secure Rev. T. J. Smith as assistant to the pastor at a cost not to exceed $200, and to continue the services of the deaconess. Mr. Lanceley also formed all the young people's organizations of the church into a federation, with a view to reviving the activities formerly carried on by the Christian Endeavour Society and Epworth League, which had not been as active as in former years. The Federation carried on successfully for a season with Cal. Davis as president, and took an active part in the temperance campaign during this time. As a token of appreciation of the excellent work done by Mr. Lanceley, he was granted a leave of absence to visit England at the close of his first year.

While the above events were transpiring under the quarterly board's purview, Mr. Lanceley was busy with the trustee board, upon the question of accommodation. At his first conference with the members he told the meeting, that, while on his pastoral calls, he found many people who would attend the church, if they could get sittings. Dr. Smith reported for a committee, appointed in Mr. Treleaven's time, to get estimates of the cost of repairing the church, and Mr. Lanceley urged either enlargement or a new building. Dr. Smith favored a new church from the start. The result was, that the pastor, Dr. Smith and Messrs. Morris, Kappele, Nichols, Kellond, Hayes, Tallman, Laking and McLachlan were appointed a committee to bring in a report two weeks later. Dr. Smith reported at the later meeting, showing plans for enlargement and improvements to cost from $25,000 to $35,000. The committee continued its work for several months, and in March, 1910, was voted $300 with which to secure proper plans and specifications. That committee made the following recommendations:

1. That instead of repairing or enlarging the present church building, the Trustee Board deem it advisable, and the present an opportune time, to erect a new edifice with all modern conveniences to meet the urgent needs of our congregation, and confidently expect the generous support of our people thereto.

2. That all material in the present building be used in the new and larger building.

3. That the exact site of the present building be used as nearly as possible for the proposed new building.

4. That the estimated cost of the proposed new church shall be $35,000.

5. That the seating capacity accommodate not less than 1800 with 1300 or 1400 seats below the gallery.

6. That the galleries be truss supported, no pillars.

7. That the choir loft accommodate 80 persons.

8. That the roof be of steel and slate or other suitable construction.

9. That stairs be provided to galleries, back and front.

10. That the basement be suitable for gymnasium purposes, and at least 12 feet clear, and more if possible, between floor and ceiling.

11. That a kitchen with linen and china closets be placed in the basement.

15. That a pastor's vestry, with necessary conveniences, ladies' parlor, choir room and board room be provided for.

13. That not less than two lavatories be placed in the basement.

14. That a steam heating plant be installed.

15. That the sum of $300 be appropriated for competitive plans.

16. That the committee be instructed to advertise for plans immediately.

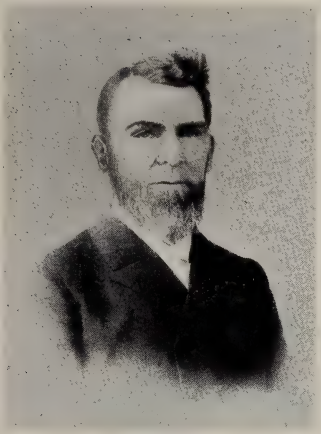
W. H. Nichols had been so impressed with the need of a modern church building that he had, at his own

expense, had two architects prepare plans which be submitted to the above committee. These and other plans were considered, the outcome being that E. N. R. Hunter, a First Church Sunday school old boy, son of William Hunter, for many years a member of official boards, and who was a specialist in church architecture, was asked to submit a detailed plan. On June 17, preliminary plans for a building estimated to cost $45,000 were received. On November 23, two sets of plans and estimates were laid before the board: (1) for work necessarry to make the old church up-to-date in the matter of accommodation, but still an old church and not at all modern, $22,000; (2) for a new church, without furnishings, $60,000 to $65,000 with an allowance of $5,448 for the old materials. Details of the two schemes were laid before the congregation, and every possible means taken to ascertain the people's desire. On January 12, 1911, on motion of Messrs. Morris and Nichols, it was decided to endeavour to raise $40,000 in bona fide subscriptions, and that if this could be done, the board would feel justified in proceeding with the erection of a new church.

About this time, a proposition to sell the entire church property, and build elsewhere, became so pronounced that the Trustees and Quarterly Boards at a joint meeting asked the Trustee Board to consider it. The question was earnestly discussed, and on motion of Cal. Davis and Thos. S. Morris, the present site was decided upon by a substantial majority. Immediately after this, the board was asked to consider a proposal submitted by the Board of Public Park Management to sell the property for park purposes. The reply consisted of sending a copy of the resolution above referred to.

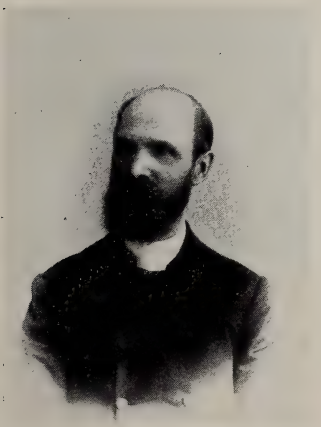
Early in September, 1911, the board met and organized a campaign to raise $40,000. Mr. Alanson Moote's gift of $7,000, to wipe out the existing debt, had just been announced, and gave a great impetus to the campaign. Cal. Davis

was elected chairman of the canvassing organization, and, at a meeting two weeks later, reported that $41,000 had been secured by signed promises. The board, thereupon, reaffirmed its former decision to proceed if $40,000 could be obtained. Mr. Hunter was notified of his appointment, and asked to meet the building committee. The board was then divided into three committees: finance, Cal. Davis, chairman, G. E. McLachlan, secretary; building, Dr. Day Smith, chairman, Thomas S. Morris, secretary; internal arrangements, C. P. Rason, chairman, J. P. McBride, secretary. Dr. Smith had already secured the promise from George T. Tuckett of a loan up to $40,000 at 5 per cent. and Mr. Tuckett subsequently increased the amount to $65,000 at the same rate, greatly aiding the finance committee's work. Until very material progress had been made, the idea of building was confined entirely to a church. Mr. Hunter plainly told the board that a building such as he proposed and the trustees favored, must be properly placed on the land, and to be so, would encroach upon the Sunday school. Then it was decided to build both church and school. This raised an issue between the officers of the church and the school as to which should be built first. The school committee met and resolved, on motion of James Hamilton and W. G. Moore, and upon condition that the school be built first: "that in the event of the plans of the proposed new school encroaching on our present school building, so as to seriously interfere with the present interior arrangements, the Sunday school will assume the payment of interest at 5 per cent. on $15,000 for a term of seven years, provided an up-to-date school is erected, to include furnished rooms in the basement with lavatories, and, when the church is completed, to include a room in the basement ready to be equipped for a gymnasium with shower bath, and dressing rooms." This on motion of Dr. Day Smith and Cal. Davis was accepted. Messrs. Smith and Davis

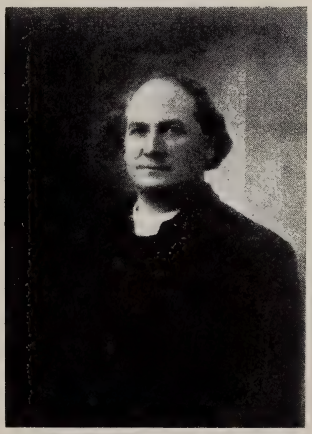


Rev. J. Van Wyck, B.A.
1891-94

Rev. I. Tovell, D.D.
1894-97



Rev. W. L. Rutledge, D.D.
1897-1901



Rev. W. F. Wilson, D.D.
1901-1905

had visited Detroit, inspected the North Woodward Church and gone carefully over the plans with Mr. Hunter, and were convinced that, to build a church first would practically destroy the school. On March 19, 1912, an event occurred which changed the course of events. Fire broke out in the Sunday school, and spread into the church, doing damage to the extent of over $4,000. The church could be, and was patched up for immediate use, but it was felt that it could not be used in winter with the beaver board facing which had been put in. It was, after much discussion, decided to build the church first. Tenders for church and school were opened in May, and after some pruning, the following were accepted:

Roman stone, brick, concrete and general structural work, Spence Bros., Saginaw, Michigan, $103,369, after deducting allowance for old material. Plumbing and heating, Andrew Rodgers, $9,100; roofing, Irwin & Son, $6,500; electric wiring, etc., E. B. Snyder, $2,000.

These figures, totalling $121, 969, did not include painting and glazing, decorating, lighting fixtures, pews, pulpit and platform equipment, choir or any other furniture. When the church was completed and furnished two years later, the total cost was found to be $165,000—and to-day the property is worth half a million dollars.

On Sunday, June 23rd, 1912, the closing services in the old church were held, and on the following Sunday, meeting in the Sunday school, Rev. Mr. Lanceley closed his pastorate at the end of three years. This was brought about in an unexpected way. Earlier in the year, the quarterly board had extended a call to Rev. C. O. Johnson, then of Toronto. Mr. Lanceley had received a unanimous and very urgent call from the board of Howard Park Methodist Church, Toronto, then entering upon its building campaign. He replied that he could not think of leaving First Church until the board had met and expressed its opinion. The

call to Rev. C. O. Johnson was for June, 1913. He, however, learning of the conditions, expressed his willingness to come a year earlier, and so the matter was arranged to the satisfaction of all. Both boards of first Church showed their appreciation of all that Mr. Lanceley had done as pastor and preacher, and as organizer and administrator, in connection with the new church.

In May, 1910, W. G. Moore resigned from the trustee board, and in the fall of the same year, the vacancy was filled by the election of Cal. Davis. On May 22, 1911, J. P. McBride was added and on September 1, 1911, Alanson Moote, W. C. Macartney, and George Awrey. In May, 1912, G. E. McLachlan resigned the secretaryship, and was succeeded by Hubert E. Job.

The Quarterly Board, as it stood the last year of Mr. Lanceley's term was: Pastor, Rev. E. B. Lanceley; assistant, Rev. J. T. Smith; local preachers: Daniel Kappele, Thos. S. Morris, John Bristow, F. C. McIlroy, J. T. Chambers; class leaders, Mrs. Harry Gayfer, Mrs. Lounsbury, John Henry, George Kerr, James Hamilton, W. B. Smith, Thos. S. Morris; stewards: Dr. Day Smith, J. N. Tallman, A. Hayes, Hubert E. Job, Geo. H. Lees, W. G. Moore, J. A. Freeman, George Awrey, F. F. Treleaven, M. W. Matchett and Cal. Davis, recording steward; society representatives, G. E. McLachlan, Hugh Murray, A. P. Kappele, F. E. Shepard, A. E. Baker, C. P. Rason; from the trustee board, Wm. Laking; president Ladies' Aid, Mrs. Day Smith; president W.M.S., Mrs. G. E. McLachlan; president Epworth League, H. P. Nichols. Thos. E. Epps and F. C. McIlroy had retired as class leaders. The first missionary committee of the church was appointed that year, and consisted of: G. E. McLachlan, Cal. Davis, Allan Davis, Hubert E. Job, Hugh Murray, W. G. Moore, A. H. Tallman and Frank Lavery, secretary. Previously, the work had been done by a missionary secretary only. Frank Lavery held

the chairmanship of the committee for years and as such, was treasurer of the missionary fund up to the present year.

In Mr. Lanceley's time, efforts were begun to secure the property where the tennis courts now are. Mr. Moote reported in May, 1911, that an option had been given on it at $12,000, but had expired. He was authorized to procure an option, if possible, at the same figure, and later reported that the owner, Mrs. J. G. Davis, jun., had agreed verbally to consider an offer of $15,000, but later wrote that $20,000 was the least she would accept, and still later, an option was offered at $25,000, but declined. A few years later Cal. Davis was authorized to make an offer, and succeeded in securing the property consisting of a row of three attached houses on King Street, and a small brick cottage on West Avenue, at $18,000.

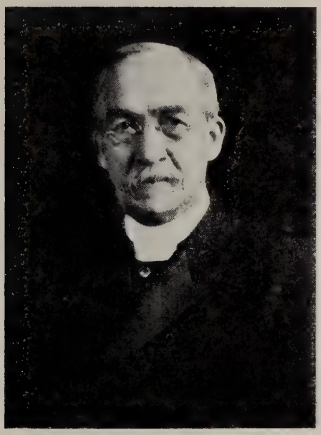
Wilfrid Oaten, who had succeeded Miss Mann as organist and choir-leader at the beginning of 1908, resigned in September, 1911, to go west, and was succeeded by Miss Yates, who, prior to her marriage, was succeeded by Harry D. J. Moss. Miss Edith Whittaker came as soprano in 1911 and Miss Kathleen Lanceley, contralto.

The Church of 1912

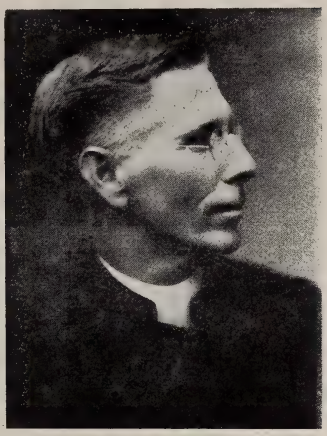
When, early in the year 1912, a committee of the quarterly board interviewed Rev. C. O. Johnson, and secured his promise to come a year from the following June, they found him a man in the vigour of middle life—bright of eye, firm of step, keen of speech and zealous for the cause of God and His church. The report of the committee to the board was received with joy, and the whole church looked forward to great prosperity under his ministry. That was in March. In May the circumstances arose which made an interchange of pastors appear to be in the best interests of all concerned, and Dr. Johnson began his pastorate the first Sunday in July, 1912. In the intervening months a great change had come over him physically, which he and the board believed to be due to his long and strenuous labors at Queen Street Church, Toronto, and he was permitted to take six weeks' rest. Coming back in September, it was noted that the lustre had somewhat faded from his eye, and that the clearness of voice had become impaired by throat trouble which had bothered him for a year or more. However, he took up the work vigorously and manfully, determined to give his best to the church and hopeful of completely overcoming his physical troubles in time. Conditions at the church did not help him. He preached his first sermon in the Sunday school building, from which the northerly one-third part had been cut off, and a great plain board wall erected. The demolition of the stone church was in progress, and the contractors had erected extensive frame work-shops on the Main and Wellington street fronts. Great quantities of building materials

littered the grounds. Dr. Johnson, however, carried on with occasional rests, and some assistance, for two years, and, on the second Sunday in May, 1914, was able to preside at the opening of the church. He was far from well, however. His preaching up to this time had been all that could be desired, and he took part in the church activities generally, and did faithful and telling pastoral work. He returned from his summer holidays that year not at all well, and arranged with Prof. A. Johnson to take the Sunday services for a month. At the November meeting of the board, the pastor presided, and assured the members that he was much better, and hoped for complete recovery, and to be able to resume his work the first of January. The board, in the autumn of 1914, approved of an arrangement by which Rev. W. G. Martin should come as assistant to Dr. Johnson, the financial arrangements for the remainder of that conference year, being left entirely to the two men themselves.

Mr. Martin took the active work of the pastorate from that time until the close of Mr. Johnson's four-year term in June, 1916. The irony of fate was seen in the fact that Dr. Johnson never preached in the new church. He gave a short message occasionally, and presided at the dedicatory and other services, but was never able to prepare and deliver a sermon. He had the heart-felt sympathy and the earnest support of the quarterly and trustee boards, and the entire church, and would often draw one of the members down to his couch, and whisper in his ear, "you are a great comfort to me; God bless you." In spite of his disability and the great interruption of the services, his pastorate was successful from the first, the treasurer reporting meeting after meeting that all obligations were met, and a surplus on hand. The congregation, too, clung to the church, even during the eighteen months that there was practically no accommodation. For the last year of his pastorate, the quarterly board arranged that he should receive $1500,



Rev. R. J. Treleaven, D.D.
1905-09



Rev. E. B. Lanceley, D.D.
1909-12

Rev. C. O. Johnson, D.D.
1912-1916

Rev. W. G. Martin
1915-1916

and Mr. Martin, $1000 salary. Dr. Johnson made a trip to New York, while yet his health was fair, to study the work of institutional churches, before the completion of the new church, and with Dr. Smith, went to Boston to inspect the choralcello before an instrument was placed in the school in 1913.

The first services in the new church building were held in the latter part of December, 1913, in the present gymnasium. Dr. Johnson was preaching at that time, and the first announcement that part of the church was to be occupied, resulted in an immediate gathering together of the people, who filled the basement Sunday after Sunday, until the beginning of May. During this time, the boards instituted a campaign for maintenance fund contributions by envelope, and met with a very large measure of success.

It was under Dr. Johnson also, that the district visiting system was introduced. Thos. S. Morris had, on several occasions, called the attention of the Quarterly Board to the provision in the discipline for such, and in November, 1912, Dr. Johnson explained to the board the method of selecting, and the work that would be undertaken by the visitors. The following February the first election took place as follows: Thomas S. Morris, Abiathar Marshall, Jerome Overholt, R. J. Anderson, Mrs. W. G. Moore, Mrs. Wm. Anstey, Mrs. Day Smith, Mrs. C. P. Rason, Mrs. Thos. Kilvington, Mrs. Cal. Davis, Miss Clara Hardman, Mrs. Frank Stewart and Miss Mary Lavery; alternates: Mrs. J. A. Freeman, Mrs. J. N. Tallman, Mrs. R. L. Kirkbride. Their first duty was to distribute the communion cards for the Easter Sunday communion service, and to visit the people and ask them to attend the special services during Good Friday week.

Dr. Johnson visited Buffalo and interviewed Mr. Powell in reference to a campaign for the purpose of raising a building fund in connection with the opening of the church.

Mr. Powell came to Hamilton, met the officials, and explained the Powell bond system, which was adopted, he returning the second Sunday in May, 1914, for the opening, conducting that portion of the morning and evening's services devoted to subscriptions. His system proved eminently successful, the congregation undertaking to pay, weekly, monthly, quarterly, yearly or in a lump sum, and the subscriptions received amounting to over $40,000, not including the special undertakings of the Pastor's Aid, and at a later date, the Sunday school.

At this time C. H. McIlroy first came on the quarterly board as a society representative, and A. H. Tallman, Frank Lavery and H. P. Nichols as stewards, although Mr. Nichols had previously been a member representing the Christian Endeavour. Geo. N. Kendall came in 1911 as a society representative, and subsequently as steward. Dr. Greenway and E. B. Snyder were society representatives for the first time in 1913. Mrs. G. E. McLachlan, Mrs. William Laking, Mrs. M. W. Matchett and Mrs. Thomas Morris were new district visitors in 1915. Fred Kellond, who had been a Trustee for some years, also came upon the quarterly board as society representatives in 1912, and C. B. Ellison and C. B. Elkington as local preachers in 1913. The sudden death of Alanson Moote in 1912 was deeply regretted. He had sat at only one quarterly board meeting after his election, and had not yet met with the trustee board. His son, Stanley, expressed his desire to enter the ministry at the board meeting in February 9, 1913, and was accepted, being recommended to the conference on October 8, 1916. Daniel Kappele, one of the faithful and beloved men of the early days of the stone church and for many years a member of the quarterly board, died in 1915.

Upon the completion of the church the trustee board at once took up the question of going on with the Sunday school, and decided in the affirmative. The work progressed

well under the same contractors, and was completed the following February. Dr. Johnson presided at the dedicatory services, which were conducted by the general superintendent, Rev. S. D. Chown, D.D.

At the first meeting at which Rev. W. G. Martin presided, he reported that 132 new members had been received, bringing the total up to 1005—for the first time in the church's history that one thousand had been exceeded. At this meeting, also, Mr. Martin suggested that a series of lectures by eminent speakers should be held during the following winter months. The idea was at once taken up, and a committee appointed, which carried on for two winters. Thanks to Mr. Martin's own initiative, he was able to bring to the church, just before the lecture course was announced, the celebrated lady speaker, Nellie McClung, under the auspices of the Pastor's Aid, in the fall of 1915. The speakers in the lecture course following were William Howard Taft, ex-president of the United States; Samuel Dwight Hillis; S. Parkes Cadman and Bishop Quayle; for the second series, Senator Burton of Cleveland, S. Parkes Cadman, Bishop Conwell and Lawrence Southwick. These nine lectures netted the church over $3,300 for the building fund. The four given in the winter of 1916-7 were in Rev. C. L. McIrvine's time.

A survey of the condition of the building debt followed the dedication in 1915, and showed it to be as follows: secured by mortgage on the property, to George T. Tuckett, $65,000 at 5 per cent; secured by the Powell bonds and the personal joint note of the trustees, $35,000, advanced by the Bank of British North America, upon the negotiation of a new loan, wiping out the previous loan of $25,000 and bearing interest at 7 per cent.; secured by note to W. S. Green, $2,000 at 6 per cent.; unpaid balances of contracts, architect's fees, etc., practically $8,000, making a total debt of $110,000. The total interest charges amounted to $5,820

a year, or $112 every Sunday. The unsecured debt of $8,000 bore no interest, nor had the trustees any funds whatever, with which to pay it off. This gave them their greatest worry. The mortgage had a long time to run at low interest; the Powell bonds were being paid up splendidly —so rapidly that the conditions imposed by the bank were far exceeded. What the bank required was that, after allowing a full year, which the trustees might require to get their affairs all in order, $5,000 a year must be paid on the principal, and the interest always kept up. W. H. Nichols was treasurer of the building fund and Cal. Davis, besides being chairman of finance, was acting as secretary of the fund. Mr. Nichols had the promise of the bank, that, if the church made a really good showing in the repayment of the loan, the interest would be reduced. Long before the first payment of $5,000 was due on the principal, two payments had been made, and before long the interest came down. The whole $35,000 was paid off in less than half the time allowed by the bank. The assistance given by the Pastor's Aid and the Sunday school in accomplishing this result was the marvel of the time, and won the admiration of all. The Pastor's Aid had subscribed with the greatest liberality to the church bonds—to such an extent in fact, that the good ladies themselves feared that they might have undertaken too much, but they accomplished more than they had promised, and kept it up much longer. The Sunday school issued its own bonds, on the Powell plan, and subscribers redeemed them with great regularity, enabling the trustees to surprise the bank, and everyone who heard of the wonderful work being done.

To return to the $8,000 for which there was no provision in any of the funds, and for which the contractors had no security: the finance chairman called a meeting of the Finance Committee to consider the situation, and asked Rev. Mr. Martin and all the trustees to attend. It was

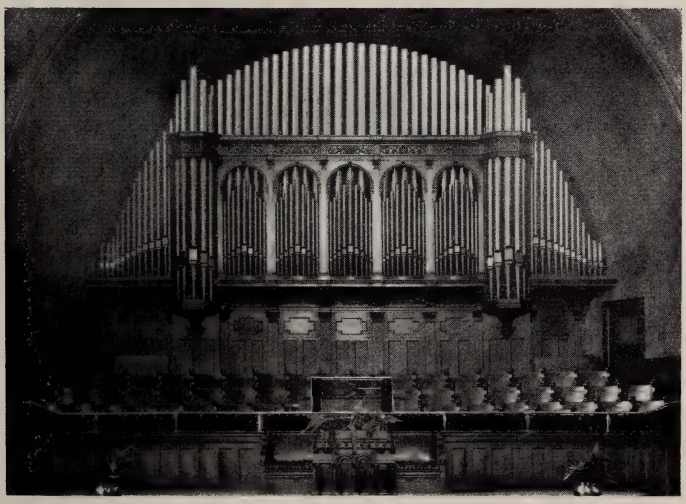
agreed that the only way to raise the money was for someone to get out and collect it; also that the church people were paying so much they could not be expected to contribute any more. Mr. Martin suggested, that if the chairman would go out with him, he would help, and thereupon the task was entrusted to them, whereupon Mr. Martin asked "where shall we get it ?" and Mr. Laking laconically replied "just get it." Mr. Laking, himself, was one of the first to assist and, with Hubert Job, W. H. Nichols, J. P. McBride, T. M. Poulter and C. H. McIlroy, occasionally lending a helping hand, and Rev. C. L. McIrvine taking as active an interest in it as Mr. Martin had, the debt was wiped out. Spence Bros. were the last to be paid their balance, possibly two years after they had completed their contract, yet they never complained and never even suggested that they should receive interest on the long overdue account.

The church took an active part in all measures for the soldiers' benefit, under Mr. Martin, the ladies giving frequent suppers, and many entertainments being provided, besides which large amounts of money were raised for the many relief projects that were carried on.

Trustee Board changes during this pastorate included the appointment of Ira Green, and the death of George Kappele in 1912; T. M. Poulter, in 1914; the resignation of G. E. McLachlan as building fund treasurer, and the appointment of W. H. Nichols in 1914, and the resignation of George Awrey in 1916.

In 1912, the organ of the old church was sold to the Chesley church for $400. H. W. Robinson resigned as tenor soloist and Miss Yates as organist in 1913; Miss Whittaker was engaged as soprano soloist at $300, subsequently increased to $350; Victor Hutchinson, tenor and W. Greenwood, bass. Miss Lena Vogt, Miss C. Grace and Mrs. G. Allan were contraltos. The appointment of Harry D. J.

PULPIT AND FRONT VIEW OF CHURCH



ORGAN AND CHOIR LOFT

Moss as organist was made in 1913, succeeding Mr. Goodall, who had filled the position for a short time, and who resigned to go to Burlington, and Roy Fenwick as leader the same year. In 1914 the choir was gowned. Other items of interest disclosed by the minute book include the presentation of wrist watches, in 1914, to Miss Johnson and Miss Tallman, for their assistance in the Powell campaign; the appointment of A. P. Kappele, Hugh Murray, Robert Kerr, J. J. Syme and J. E. Dodson as gymnasium committee in 1915; the sodding of the grounds the same year, and the presentation of a wrist watch to Fred W. Kellond, at that time finance committee secretary, upon joining the overseas' forces in 1916. Dr. J. H. Bell came on the quarterly board as representative of the Men's Brotherhood. Upon the completion of Dr. Johnson's four years, engrossed addresses were presented to him and Rev. W. G. Martin, and Mr. Martin was given an honorarium of $150 for his work on the lecture course.

Rev. C. L. McIrvine came at a critical period in the Church's history, the building had been completed more than a year; the congregation was growing, and opportunities for new activities were presenting themselves. The people were enthusiastic, and were meeting their financial obligations in a wonderful way. There was still, however, a great deal to be done. Of first importance among these, was to acquire the King Street and West Avenue property; to put in an organ, and to get rid of the old building occupied by the sexton. It was realized, that to accomplish these things would bring the whole church property up to a highly satisfactory and desirable condition. To increase the debt by $40,000, which was the estimated cost of these improvements, could not be entertained at that time, and the officials realized that very substantial debt reduction must first be brought about. Mr. McIrvine was known to be especially capable at this sort of work and hopes ran high.

Nor were they disappointed. He took up the task before him with energy and determination, and success crowned his efforts. He proved as successful also in the general organization work of the church, which grew numerically, and added several new and important features. His ability was recognized by the conference in selecting him as organizer for the Forward Movement campaign and in other ways.

Mr. McIrvine was invited to the pastorate in August, 1915, and began his ministry the first Sunday in July, 1916. The quarterly board elected at the succeeding annual meeting consisted of Rev. C. L. McIrvine, pastor; Rev. W. G. Martin, then at Camp Borden; C. B. Ellison, W. B. Smith, Mrs. F. C. McIlroy, Mrs. Lounsbury, class leaders: Thomas S. Morris, F. C. McIlroy, John Bristow, Stanley Moote, C. B. Elkington, local preachers; J. N. Tallman, Dr. Day Smith, F. F. Treleaven, Hubert E. Job, W. J. Westaway, F. E. Shepard, C. P. Rason, A. H. Tallman, F. J. Lavery, J. A. Freeman, Geo. H. Lees, Dr. J. H. Bell, C. W. McDonald and Cal. Davis, stewards; C. H. McIlroy, Geo. N. Kendall, A. E. Baker, Ira Green, W. H. Nichols, M. W. Matchett, L. W. Waldron, A. P. Kappele, J. P. McBride, Hugh Murray, R. A. Cunningham, Fred Kellond, E. B. Snyder and Alex. Hayes, society representatives; G. E. McLachlan, Allan Davis, A. Marshall, R. J. Anderson, Mrs. Wm. Anstey, Mrs. W. B. Smith, Mrs. C. P. Rason, Mrs. T. Kilvington, Mrs. Cal. Davis, Mrs. F. Stewart, Mrs. M. W. Matchett, Mrs. Thomas Morris and Miss Lavery, district visitors; William Laking from the Trustee Board; Mrs. Day Smith, Pastor's Aid; Mrs. G. E. McLachlan, W.M.S.; H. P. Nichols, Sunday school; F. R. Martin, Adult Bible Class.

At the first meeting, the recording steward suggested a special thanksgiving offering every year to be devoted to the building fund. This suggestion was adopted, and for the first year, $1,200 was the objective. The pastor suggested a revision of the membership roll, and a house-

to-house canvass; also, that invitations to attend the Church be sent to the guests in the up-town hotels. In March, following, the first finance board of the church was appointed, succeeding the finance committee which had been appointed particularly for the building fund, and consisting of Rev. C. L. McIrvine, Dr. Day Smith, H. P. Nichols, G. E. McLachlan, Dr. J. H. Bell, T. M. Poulter, Geo. N. Kendall, W. G. Moore, F. E. Shepard, William Laking, C. H. McIlroy, L. W. Waldron, Cal. Davis, W. J. Westaway, Geo. H. Lees, M. W. Matchett and W. H. Nichols. Mr. Davis was again elected chairman. At the following meeting, Mr. McIrvine reported a net membership, following a careful revision of the roll, to be 1059. The pastor, whose salary was $2,500 was granted an honorarium of $150. A memorial went from this meeting to the Dominion Government in favor of the prohibition of the manufacture and sale of intoxicating liquors, because of the enormous quantities of good grain wasted. Psalm books were introduced for responsive reading that year, and the new hymn book was adopted for the first Sunday in January, 1918.

At the Sunday evening service, December 30th, 1917, the following resolution was moved by Thos. S. Morris, seconded by Geo. H. Lees and carried by a standing vote of the congregation: That we, the members and adherents of First Methodist Church, learn with delight and profound joy that the Union Government at Ottawa has issued an order-in-council to prohibit the manufacture, importation, and inter-provincial shipment of intoxicating liquors in Canada during the war, and for one year after. We believe this patriotic war measure will conserve food, money, shipping, transportation and promote efficiency to help win the war. We herewith place on record our sincere and heartfelt thanks to the members of the Union Government and request the pastor and recording steward to wire

this resolution to the Honorable, the Premier, Sir Robert Borden.

In May, 1918 the pastor reported 1166 members, and the chairman of finance announced that the campaign to raise $25,000 during the year, was meeting with success. It was decided at this meeting, to engage a church secretary, Mr. McIrvine being authorized to secure Miss P. L. Holman, if possible. Miss Holman accepted and entered upon her duties in September. The importance of this office soon became apparent, and has constantly increased with the ever-growing congregation, and the addition of new features to the work. Miss Holman soon established herself as a prime favorite around the Church and, although not part of her duties, and purely voluntary on her part, undertook a work among the young people which has had results, the importance of which cannot be estimated, but which will tell in the lives of an innumerable army of Christian workers during the years to come.

Early in the spring of 1918, Mr. McIrvine had a two week's series of special services, preceded by a month of cottage prayer meetings conducted by the men and women of the church, and a special course of preparation in the Sunday school, leading up to decision day. All of these proved highly successful.

At the Quarterly Board meeting on February 21, 1919, two matters of more than passing interest were considered. The finance committee chairman advised the members of the advisability of taking early action in regard to the church's financial requirements during the three-and-a-half year period between the maturity of the Powell bonds, taken out in 1914, and which would soon all be redeemed, and the time when the Tuckett mortgage would mature. A special committee was appointed to study the situation with the finance committee, and its report came in, and was acted upon later. The other matter was the acceptance of

an appropriation of $700, and guaranteeing 5 per cent. interest on it for Calvary Church. The Forward Movement campaign came on that fall, a large committee being appointed and arranged in divisions under the general chairmanship of the pastor, with the following division chairman: Intercessors, Allan Davis; Stewardship, J. A. Robinson; Evangelism, Dr. E. M. Fulton; Personal work, R. A. Cunningham; Finance, Geo. H. Lees; Church Membership, William Riddle; Sunday school, C. A. Price; Epworth League, C. R. McIlroy. A Men's Federation had been organized that year, and, in December, Mr. Lees was appointed leader, and C. H. McIlroy, vice-leader of the Men's Morning Meeting, which was being conducted by this body. For his closing year, Mr. McIrvine's salary of $2,500 was continued, and the usual bonus of $150 was increased to $500.

During Mr. McIrvine's time, the church, Sunday school and dining hall were very largely used for patriotic, recruiting and soldiers' supper purposes, and for Belgian relief and Red Cross movements. It also became a popular place for religious conventions.

In 1917, M. J. O'Reilly, K. C., on behalf of the owner of the property adjoining, brought action against the Trustee Board, claiming large damages because of alleged flooding of her property. F. F. Treleaven was authorized to defend the action, and advised the board to pay $100 into court. This was done, and the amount named was more than sufficient.

Dr. McIrvine saw the $35,000 bank debt paid off, the $2,000 note and the balance of the $8,000 floating debt wiped out; the adjoining property purchased at a cost of $18,000; a magnificent organ installed at a cost of $22,000; the Forward Movement campaign successfully carried on, raising $26,000 in First Church, before he retired in 1920. The complete re-organization of the music also took place during

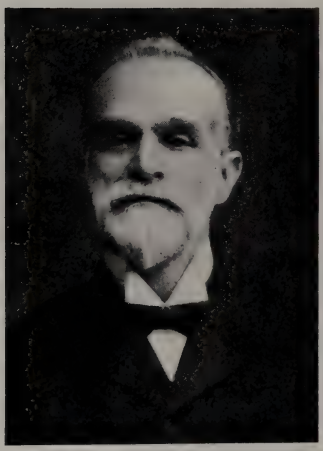
TRUSTEE BOARD, FIRST METHODIST CHURCH, 1912

his pastorate. Roy Fenwick resigned as leader and tenor, and, as the organ campaign was on at that time, it was decided to secure an organist of high standing who should also be choir leader. The choice fell upon Harry J. Allen—a wise one in every possible way. Mrs. F. M. Howard had previously filled a very satisfactory engagement as soprano soloist and leader, and the Howard string quartet provided music. Other soloists of this time were Mrs. B. Scott, Mrs. F. Leeming, Vernon Carey. Miss Edith Whittaker resigned, and Mrs. Harold Hamilton was engaged. After the coming of Mr. Allen, and the installation of the new organ, the choir was enlarged to its present size, with Mrs. Howell (then Miss Dorothy Marwick) as soprano; Mrs. G. J. Kotzenmeyer, who had come in 1913 and continued ever since with the exception of a short period when Mrs. Chester May filled the position, as contralto; Dan Llewellyn, tenor and George Richmond, bass.

As early as September, 1918, a pulpit supply committee was appointed to look for a successor to Rev. Mr. McIrvine. The desire of the board was to secure the best possible man for First Church pulpit, and the committee's search for such was continent wide. Among the many outstanding ministers considered, the unanimous choice fell upon Rev. James E. Hughson, B.A., D.D. Dr. Hughson had been a successful pastor in Ontario prior to going to Western Canada, where he had been for some years. He was with Grace church, Winnipeg, then, and had served as chaplain overseas with the rank of captain. Negotiations were opened, and were of a most satisfactory character. A transfer was arranged by which Mr. McIrvine went to Grace, and Dr. Hughson came to First. This exchange went into effect in June, 1920 and Dr. Hughson preached his first sermon here on the last Sunday in August. While the membership showed a fair increase during the previous four years, and the finances were in good condition, the congregations

had been comparatively small. Reports from the West gave the officials confidence that that condition would not long continue. From the very first, Dr. Hughson filled the church. The membership grew rapidly, the loose collections more than doubled, and continued to increase, and envelope contributions, missionary money and all the connexional funds showed large increases. It was an understanding with Dr. Hughson that he should devote himself to the spiritual work of the church—preaching, pastoral duties, and the many needs of the people of a large congregation—and leave the finances to the men. This, indeed, was Dr. Hughson's own choice. He did all the things he came to do in a manner that met with the most hearty approval of the officials and people alike, but, in addition, proved himself a leader in finance and organization and a thorough master of all the details of church management. The result was overflowing congregations, great activity among all the organizations of the church, financial prosperity, and a spirit of harmony and co-operation, which brought to the church the crowning success of its century of activity in the cause of God and man.

Quarterly Board officials in office at the time of his coming consisted of: local preachers, John Bristow, C. B. Ellison, and Thos. S. Morris; class leaders, Geo. H. Lees, C. H. McIlroy, Mrs. Lounsbury, Mrs. W. B. Smith; stewards, Dr. Day Smith, A. H. Tallman, F. F. Treleaven, F. J. Lavery, Hubert E. Job, C. P. Rason, G. E. McLachlan, F. E. Shepard, J. N. Tallman, Dr. E. M. Fulton, A. Hayes, Ira Green, J. A. Robinson, Archie Rickards and Cal. Davis, recording steward; society representatives, M. W. Matchett, Geo. N. Kendall, Albert E. Baker, Mrs. G. E. McLachlan, R. A. Cunningham, Allan Davis, J. P. McBride, Dr. Elizabeth Bagshaw, J. E. Dodson, W. C. McCartney, A. P. Kappele, G. W. Ritchie, T. M. Poulter, L. W. Waldron and W. H. Nichols; district visitors, A. Marshall, R. S. Babb,



Rev. J. T. Smith
Associate Pastor 1910-12

Rev. C. L. McIrvine, D.D.
1916-1920

Rev. T. L. Kerruish
Associate Pastor

Rev. J. H. Arnup, B.A., D.D.
Centennial Missionary Preacher

A. E. Bradley, William Riddle, W. H. Lyne, Mrs. W. Wilton, Mrs. J. R. Stirdy, Miss P. L. Holman, Miss Lavery; Pastor's Aid, Mrs. Day Smith; W.M.S., Mrs. C. H. McIlroy; Sunday school, Harry Gayfer; trustee board, William Laking.

On the Trustee Board were: Dr. Day Smith, Geo. H. Lees, C. H. McIlroy, William Laking, Cal. Davis, L. W. Waldron, W. B. Smith, W. C. Macartney, Thomas S. Morris, W. H. Nichols, Ira Green, C. P. Rason, J. N. Tallman, A. E. Baker, Geo. N. Kendall, J. P. McBride, T. M. Poulter, A. H. Tallman, Alexander Hayes, G. E. McLachlan and Hubert E. Job, secretary.

About 1921, the finance board was re-organized, Cal. Davis, who had been chairman ever since the beginning of the building fund campaign in 1911, retiring because of his municipal duties, and the following being elected: A. H. Tallman, (chairman) Geo. H. Lees, Geo. N. Kendall, C. H. McIlroy, T. M. Poulter, Dr. Day Smith, Wm. Laking and Hubert E. Job. Mr. Tallman resigned the chairmanship shortly afterwards, because his health was not very good at that time, and Geo. H. Lees was elected to the position, which he has filled with great ability and benefit to the Church ever since.

One of the first important subjects taken up by the quarterly board was that of the existing method of allocating the pews. William Laking introduced a suggestion that, at a congregational meeting to be held in May or June, 1921, the advisability of making all pews free be discussed. This subject was food for much thought and discussion for the next two years at quarterly and trustee board meetings. Three plans were suggested: to continue the allocation of all pews; to make all free; to maintain an allocation for the morning services, and make all free in the evening. The last mentioned was finally adopted in 1923, and put into operation without making any apparent difference, or

causing any confusion or dissatisfaction, such as some of the officials had feared.

By a vote of 15 to 7 on February 10th, 1922, the board approved of the proposal that equal rights and privileges with the men be extended to women, to become probationers and ministers of the Church.

In May, 1922, Rev. T. L. Kerruish, then in charge of the work at the Olivet Union Church on the Mountain, was engaged as assistant pastor. Mr. Kerruish had been a First Church Sunday school boy half a century before, and a member of the Quarterly Board as local preacher before going into the ministry himself, and had returned to the church upon his superannuation. His intimate knowledge of the needs of the church, its methods and work generally, and his large acquaintance with the people, made him an exceptionally useful man in his new position, which he took up with earnestness, and the same devotion which had characterized the many years of his ministry. His engagement was continued from year to year, up to the present.

On December 12th, 1922, the first mention was made at a board meeting of the coming centennial, and the pastor, recording steward and treasurer of the building fund were appointed a committee to report upon the best way to celebrate the event.

During the ten years that had been devoted to the erection, equipment and perfecting of the surroundings of the Church itself, little thought had been given to the parsonage, but, before the arrival of Dr. Hughson and his family, the Trustee Board took up that subject, it having been apparent to all for a long time that the building had ceased to be modern. An appropriation of $2,500 was made and considerable exterior remodeling done before the new pastor arrived. Subsequently some interior remodeling was done, and the Pastor's Aid undertook much needed re-furnishing

and re-decorating. Dr. Hughson, in his first year, took up with the board a subject which Geo H. Lees, chairman of finance, had been advocating for some time—the introduction of the budget system of church financing. It was introduced in part in 1922, and subsequently the committee worked out the effective system which is now in successful operation. The same committee undertook two campaigns for increasing the envelope contributions and succeeded in increasing the number of subscribers by that plan to over seven hundred.

On several occasions the Pastor's Aid had brought before the board suggestions for improving the system of conducting the communion services, and on April 21, 1921, Mrs. Day Smith and Mrs. C. H. McIlroy waited upon the board and laid the subject before it again. It was resolved to introduce the plan of having the communicants sit in every alternate row or pews and serve them in that way, instead of all going forward, in groups, to the communion rail. As soon as the necessary equipment could be installed this plan was introduced, and proved highly satisfactory. A new system of church accounting and bookkeeping was also introduced.

On July 28, 1922, the board received the Finance Committee's recommendations in reference to the rearrangement of the church debt. Although the organ had been installed, the adjoining property bought, the Forward Movement fund raised and the parsonage remodeled, involving the raising of between $70,000 and $75,000, the total debt had been reduced from the figure it stood at in 1915, $110,000, to $79,000. Mr. Lees submitted a report recommending that in September of that year a campaign be put on to clear off the $14,000 still owing to the bank on the property bought, and to reduce the mortgage debt from $65,000 to $50,000. The board approved and the campaign was brought to a successful conclusion on Sunday, September

OFFICERS OF FIRST PASTORS' AID
(Organized in 1914)

Front Row:—Mrs. C. P. Rason, Mrs. M. J. Sabine, Mrs. A. Ross, Mrs. Day Smith, (President); Mrs. A. E. Baker, Mrs. Cal. Davis, Phyllis Davis.
Second Row:—Mrs. W. J. Sutterby, Mrs. T. Hazell, Mrs. L. W. Waldron, Mrs. Hugh Murray, Mrs. C. A. Truman, Mrs. J. P. McBride.
Third Row:—Mrs. D. Dexter, Mrs. W. H. Nichols, Mrs. W. G. Moore, Mrs. Theo. Parr, Mrs. B. Bowron.

24th. Mr. Laking loaned to the board $50,000 at six per cent.; the Tuckett mortgage was paid off, and the Bank of Hamilton advanced enough to pay off the $14,000, the trustees furnishing the security and paying off the bank as the subscriptions came in. The following month the fire insurance was increased to $100,000 on the church building and $24,000 on the contents. Another forward step was made early in 1923, when the board sold the old buildings on King Street and West Avenue and had them removed. In 1922 a single lawn tennis court had been laid out on the west lawn, and, following the removal of the buildings from the east side, the young people of the Tennis Club, for whom Robert Kerr and Frank Rodgers appeared before the board, asked to be allowed to lay out a modern two-court equipment there. The young people co-operated with the board and the present courts were installed. In the fall of 1922, the Bowling Club came into being, laying out the lawn on the east side of the gymnasium, the club paying all the cost. Radio was first introduced in the winter of 1921-22, the Brotherhood being given authority to install equipment for receiving concerts to be given in the school room. This did not prove successful, but in the autumn of 1923 broadcasting of the Sunday services was successfully introduced, and proved a great benefit and delight to many who could not attend the services, Hindoo Koosh Grotto, M.O.V.P.E.R., having presented to the church the equipment used.

For the better handling of the work of the infant class, the trustees, in the spring of 1924, authorized the dividing of their class room into two rooms, the school sharing the expense, and the alterations being completed in time for the fall work.

Dearly beloved for his many fine qualities, Hubert E. Job, member of the Quarterly and Trustee Boards for years, official of the Sunday school, and a liberal supporter of every scheme of the church, died in the early part of 1923. His

place as secretary of the Trustee Board was filled by the appointment of M. W. Matchett.

The officers of the church for the opening year of the second century of its career are:

TRUSTEE BOARD

Rev. Dr. Hughson, chairman; Geo. H. Lees, chairman of Finance; Dr. Day Smith, treasurer; M. W. Matchett, secretary; Wm. Laking, Thomas S. Morris, Cal. Davis, W. H. Nichols, Alex. Hayes, C. H. McIlroy, Ira Green, Albert E. Baker, C. P. Rason, W. B. Smith, G. E. McLachlan, T. M. Poulter, J. P. McBride, Geo. N. Kendall, L. W. Waldron, W. C. Macartney, A. H. Tallman.

QUARTERLY BOARD

Ministers—Rev. J. E. Hughson, B.A., D.D., Rev. T. L. Kerruish; Rev. Alfred E. Smith, D.D., Rev. Richard W. Scanlan, B.A., Rev. George Lowndes.

Class Leaders—Mrs. F. C. McIlroy, Mrs. T. L. Kerruish, Geo. H. Lees, C. H. McIlroy.

Local Preachers—Thos. S. Morris, John Bristow.

Stewards—Cal. Davis (recording); R. A. Cunningham, Ira Green, J. P. McBride, M. W. Matchett, Dr. Day Smith, A. E. Baker, G. E. McLachlan, C. P. Rason, C. A. Price, A. H. Tallman, F. F. Treleaven, J. A. Robinson, Robt. Kerr, S. P. Westaway, R. S. Babb, F. E. Shepard, A. P. Kappele, G. W. Ritchie, G. N. Kendall, Mrs. Day Smith.

Society Representatives—Dr. E. Bagshaw, W. C. Collins, A. O. Coulthart, Geo. Dane, Dr. A. G. Davidson, J. E. Dodson, Maurice Hatton, Homer Hale, Frank J. Lavery, C. F. Loosley, John Lyne, Ernest W. Kay, F. R. Martin, Chas. McDonald, Thos. Patterson, Archie Rickards,

Mrs. G. E. McLachlan, F. A. Rodgers, John Semmens, William Tallman, L. W. Waldron.

District Visitors—Miss P. L. Holman, (chairman) Mrs. J. R. Stirdy, William Riddle, A. Marshall, J. P. Sheppard, Mrs. Thos. Wickett, W. H. Lyne, Mrs. A. O. Coulthart, Allan Davis, Mrs. E. D. Robinson, A. E. Bradley, Mrs. H. E. Campbell, Mrs. W. J. Nash.

Trustee Board—William Laking.

Pastor's Aid—Mrs. T. S. Morris.

Women's Missionary Society—Mrs. C. H. McIlroy.

Sunday School—Harry Gayfer.

Young People's League—Miss P. L. Holman.

Brotherhood—Will J. Nash.

Adult Bible Class—D. H. Griffin.

Among the Quarterly Board changes during this pastorate were the following: Fred Leman became a member as local preacher in 1921, and died in 1924; Mrs. F. C. McIlroy, and Mrs. T. L. Kerruish, class leaders, 1921; Robert Kerr, steward, 1921; Mrs. Thos. Wickett, Mrs. W. J. Nash, Mrs. A. O. Coulthart, Mrs. C. A. Milne, J. P. Sheppard, district visitors, 1922; C. A. Price, F. R. Martin, J. A. Doidge, Dr. J. I. Morris, society representatives, 1922; Mrs. E. D. Robinson, Will J. Nash, district visitors, 1923; J. R. Chapman, D. W. Callander, Maurice Hatton, Dr. D. P. Kappele, John Lyne, Thomas Patterson, S. P. Westaway, society representatives, 1923; Mrs. H. E. Campbell, district visitor, 1924. Hubert E. Job, and J. A. Freeman died in 1923, and C. B. Ellison in 1924.

Hardly had Dr. Hughson come to Hamilton before some of the church officials began to figure quietly upon keeping him longer than four years. The pulpit supply committee appointed in 1918, and which had succeeded in securing him as pastor, talked it over, and among themselves

endeavoured to ascertain the feeling of the rest of the officials and the people generally. They found an undivided opinion in favor of a fifth year, and in 1922, the subject was discussed at an informal meeting. It was agreed to approach Dr. Hughson, who, it was known, was in receipt of enquiries from other churches. In the early summer of 1923, he met a number of the officials and a general discussion of the situation took place, resulting in an understanding by which he agreed not to commit himself to any other church, and that both he and the officials should await developments, he expressing his delight at the thought of remaining if all things were satisfactory, as he felt sure they would be, and all the officials expressing a similar sentiment. In the following December, at the board meeting, it being apparent that the officials had the support of the entire church, Dr. Hughson accepted the invitation for the fifth year with a promise to remain longer, subject to the requirements of conference, of a renewal of the engagement from year to year. Thus, for the first time in a hundred years, a pastorate was continued beyond four years, Dr. Hughson finishing the century, and beginning the new one with the prospect of a continued happy and successful relation with First Church, to lead a united and earnest people into the first year of the United Church of Canada.

Progress of Church Buildings

Hail to First Church of Eighteen Twenty-four!
'Tis true they're gone—the founders are no more;
And yet in memory, with vision clear
We see them as of yore—great souls, sincere.
One hundred years have passed since first they met,
Yet live their deeds. So can we ne'er forget
A Ryerson or Rice, who, mind and soul,
Sought through the truth to find the highest goal.
First Church's glowing truth shall ever shine,
Tranquil and pure—reflex of love divine:
Her wealth of knowledge shall uphold the right,
And all her great endeavors spread the light.

Hail to First Church of Nineteen Twenty-four!
Your teachings true extend to every shore—
The light of wisdom, which you here bestow,
So freely given to all who seek to know.
Far down the future thousands shall revere
The earnest souls who wrought and taught sincere;
Who gave enlightenment to heart and soul
By letting Love Omniscient have control.
The past has flown; the day of ours is here;
The future (when it comes) shall dawn more clear,
Our Saviour's flaming truth shall be unfurled,
With justice, love and truth around the world.

—P. L. Holman

When the earliest historian of Methodism in this part of Canada wrote that the new Church at Hamilton, and that at Hallowell, were the finest in the Province, it must not be supposed that he intended that anyone living a century after the erection of the origianl church should think that there was any wonderful beauty in the edifice itself, or luxury in its appointments. The mother church of churches was, indeed, a very plain and simple affair as far as the building itself was concerned. It was oblong in shape, and opinion among the few residents of to-day who

1924 QUARTERLY OFFICIAL BOARD

Top Row:—J. P. McBride, Chas. Loosley, Harry Gayfer, Ira Green, Geo. H. Lees, John Bristow, Frank Lavery, Albert E. Baker, R. A. Cunningham, Frank E. Shepard, Geo. N. Kendall, Archie Kappele, William Laking.

Second Row:—C. B. Ellison, Robert Kerr, Ernest Kay, Maurice Hatton, William Tallman, Archie Rickards, Chas. A. McDonald, George Dane, Mrs. J. R. Stirdy, Miss P. L. Holman, Addison H. Tallman, Freeman Treleaven.

Third Row:—Thomas Patterson, Homer J. Hale, Wm. J. Nash, W. B. Smith, William Riddle, Albert E. Bradley, Allan Davis, W. H. Lyne, Fred R. Martin, Geo. R. Ritchie, C. P. Rason, Mrs. G. E. McLachlan, Mrs. E. D. Robinson, G. E. McLachlan, M. W. Matchett, C. A. Price, C. H. McIlroy, Dr. Elizabeth Bagshaw.

Fourth Row:—Thos. S. Morris, Mrs. T. L. Kerruish, Mrs. Day Smith, Dr. Day Smith, Rev. J. E. Hughson, B.A., D.D., Cal. Davis, (Rec.-Stewart), Rev. T. L. Kerruish, Mrs. W. J. Nash, C. H. McIlroy, A. Marshall.

Front Row:—D. H. Griffin, John Lyne, C. W. Collins, Frank A. Rodgers, Dr. A. G. Davidson, A. O. Coulthart, S. P. Westaway.

remember it greatly differs as to the size. Some say it was 20 by 40 feet; others 40 by 80 feet. It stood well back from the line of both streets, and the grounds surrounding it were partly covered with fine old trees. The whole church was contained within four walls. There was no excavation beneath, and no partitions within. It was well plastered on the inside, but the roof was laid on heavy beams that were exposed. Some years later, presumably for the double purpose of comfort in winter, and of appearance, the beams were covered over with rough boards, and the whole inside whitewashed. The minister's vestry consisted of a space about 6 by 8 feet in the south east corner, curtained off. The only heating "system" consisted of one large box stove which had a capacity of four or five full-length cordwood sticks at a time, but even that was not sufficient to comfortably warm the place, and some years later, a second and similar stove was added. The pipes ran almost the whole length of the building, and, on days when the atmosphere was heavy, the smoke would sometimes fill the upper part of the large room, and soon deface the white-washed covering. There was no gallery, although the walls were sufficiently high to allow for one. The platform and pulpit were at the south end with room in the rear for a choir, which a few years later was organized. The seating consisted of wooden benches, and it would appear from early writings, enough of these to accommodate about two hundred people were comfortably constructed with backs, but that, on occasions when the congregations were large, extra benches without backs were provided. Subsequently, the whole auditorium was seated with pews, with arms and backs, and by resolution of the Trustee Board, pew holders who desired to do so were permitted to put cushions in thier pews at their own expense.

As, of necessity, the same floor space had to be used for Sunday school as well as church, the pews were movable, and were arranged in squares for classes for the afternoon

meetings of the school for a number of years. Day Knight, a son-in-law of Richard Springer had the contract for the original church, and Justus Williams, grandfather of Justus Griffin, had a sub-contract for the carpentry work.

Just when the building was clapboarded is uncertain, but it was probably not until the late forties. This clapboarding has given rise among some of the oldest residents to a division of opinion as to whether the original building was log or frame. The Hamilton Evening Times, in its report of the dedication of the new stone Church, on February 18th, 1869, published a short sketch of the history of "The Old White Church, built in 1824," in which it referred to the holding of a "raising bee" of the frame, which if correct, would indicate a frame Church, but there are still living men who declare that they saw the old log building demolished in 1868, and the logs removed, some being converted into timbers for the new stone Church, and some taken to the lot on King St., about a hundred yards west of the Church site, and made into material out of which a store was built where the late James Creed carried on a butcher business for many years. When the stone church was demolished, in the corner stone were found some papers of 1846, which probably establish that as the date of the improvements undertaken by Mr. Jackson, referred to later.

Whether log or frame, the old one-roomed Church produced some of the stalwarts of Methodism. It was here that Egerton Ryerson was converted to God, and began his wonderful career as local preacher, minister, editor and educationist; here that Elder Case established one of the centres of his missionary work; here that Elder Thos. Madden and Anson Green carried on successful revivals for many years and many of the laymen whose names are still cherished began their Christian careers; here George Douglas and Nathaniel Burwash labored before being called to larger fields.

Looking backwards one hundred years, we of to-day are apt to comment upon the wonderful foresight of the founders of the Church in the selection of the site. It is more probable, and in fact clearly established by the subsequent developments that, instead of foresight, it was Divine guidance. For immediate needs, a very much better location might have been selected. Not many years elapsed before this fact became painfully apparent to all concerned. The site, in fact, was not at all suitable. The cutting of the ship canal and building of the piers at the beach, gave the village of Hamilton a great boom, and that boom developed the west end. Wellington St. was, for many years, and, indeed, until the incorporation of the place as a city the eastern limits. East of Wellington St. was "in the country," even when the stone Church was built in 1868. In the thirties and forties a great swamp extended from the bay three-quarters of the way to the mountain, where Cathcart St. now runs. It crossed King Street about where Andrew Ross' carriage shop and automobile garage stands; was more than twenty feet deep at Main Street, (then called Court St. because the Court House had been built facing upon it), and ended between Tyburn (now Jackson) Street and Peel (now Hunter) Street. There were no street lights, and no sidewalks east of the Cathcart St. ravine, although a roadway had long crossed the marsh, with a small wooden bridge on King St. Thus the Church was cut off from the growing centre of population. The north end of the village around John and James Streets began to grow rapidly when the incoming vessels found dockage there, and other settlements centered around industries established on James and other western streets. The American Presbyterians built a frame church on the east side of John St. between King William and Rebecca, and it became known as "The White Church," after which our First Methodists dropped the name "White" entirely, and it became known as "King

Street," or "The East" Church. The American Presbyterians did not make a success of their venture on John Street, and, when the dissolution of the Wesleyan Methodists in Canada and the British Conference took place, part of the congregation of King Street, who lived west of the marsh, as most of them did, seceded and, joined by some newcomers, formed a congregation and took the abandoned White Church on John Street. Soon afterwards the "Uptown" Methodists projected and built, in 1841, the "Brick Chapel" on John Street at the north-west corner of Rebecca—now Wesley Church. The White Church was then abandoned, and, years later, was converted into a storehouse by the Gurneys, and entirely demolished later to make room for that firm's extensions. Practically the whole of King Street Church joined the new John Street Church and, for a period of about five years, 1842 to 1847, few, if any, regular services were held in King Street. A number of colored people coming from the Southern States while slavery still held sway there, had formed a congregation, and for probably a year held Sunday afternoon services in "Old King Street," as it was already being called. The Hamilton Methodist Sunday school was regularly organized and met in Wesley Church. In its constitution it made tentative provision for other Sunday schools that might be established, and a few years later, No. 2 was organized. Although King Street was vacant, except for a very occasional service, and the White Church on John Street was not being used at all, the idea of erecting a large and substantial stone Church was taken up by the people who subsequently became the congregation of Centenary Church. In 1846, the building of "The Stone Church" at the corner of Merrick and MacNab Streets was begun, and upon its completion, a large portion of the congregation of Wesley went over to it.

While regular church services were discontinued in King Street during these five years, it is quite certain that

Three Recording Stewards

During the fifty-seven years that First Church has been a separate appointment, it has had only three Recording Stewards. Thomas Morris, (Lower left hand) occupied the position from 1867 to 1901; Hugh Murray, (upper) 1902 to 1907, and Cal. Davis, (lower right) 1908 to present time.

many of the old congregation retained their love for the old place, and carried on a small independent Sunday school with varying success, at different times during that period. This devotion to the original church had its reward. Edward Jackson had come to the city some years before, and had taken a very active part in all things that had to do with the success of Methodism. When the reopening of King Street Church was advocated, Mr. Jackson was induced to take the superintendency of the Sunday school. He had, years before, and for a long time, been a member of the Trustee Board, and it is a matter of record that, as early as 1833, the Sunday school teachers met for their business sessions at his home, he being superintendent. Under the influence of his enthusiasm and determination subscriptions amounting to $2,000 were obtained, and extensive improvements were begun. To the front was added something in the nature of a small tower or balcony for architectural effect. Prior to that, the windows and the surrounding graveyard were all that gave the building anything of the appearance of a church. A gallery was built in the north end and the outside was clapboarded, it is believed, at this time. So successful were the efforts of Mr. Jackson and his associates, that, although the gallery had been added, the Sunday school soon became too large for the accommodations provided, and a separate frame building was erected east of the main building, and used as an infant class room. Years later, when the stone church was built, this infant class room was moved further north, plastered over and converted into a home for the sexton. There it stood for many years, and was occupied by a number of officials, finally Mr. Bristow, and was not removed until after the present church was built. In the early fifties, John Spencer, having succeeded Mr. Jackson as superintendent, the Sunday school had an enrollment of over six hundred and was the largest in the city. John W. Bickle succeeded Mr. Spencer after

a few months. About this time an agitation for a separate Sunday school building was begun and resulted in the erection of a large frame building, the exterior constructed of split board lathing, and covered with a substantial roughcast coating, painted yellow. This was a large square two-storey building, with extensive gables on the west, south and east, and large circular-top windows, much more pretentious and churchlike in appearance than the original building, and somewhat higher. It had entrances on both the east and west fronts. The ground floor contained an auditorium or lecture room, in which the Wednesday night prayer service was held, also bible and senior class rooms. The second floor was boxed off into classes, and on the west side was a gallery in which the bible and senior classes assembled for the opening and closing services, going to the lower floor rooms for their studies. The platforms and desks were at the centre of the east wall, with a small organ on the corner of the platform. This building did good service for many years. In it many of the people of the church of to-day spent the happy Sunday afternoons of their childhood, under John W. Bickle, J. H. Stannard and James Mathews as superintendents and with such teachers as R. L. Whyte, John and Joseph Skinner, Joseph Atkinson, J. R. McKichan, Wm. McDonald, Thos. and John Gain, Miss Aggie Howard, Miss Lizzie Armstrong, Miss Bickle, Miss McKillop, Miss McCartney, Miss Helen M. Armstrong and many others. Charles Howard had the infant class which continued in the separate building until the stone church was completed, and was then quartered in a gallery in the rear of the new building, and separated from the main Sunday school room by a large sliding partition.

When the erection of a new stone Sunday school was decided upon, the roughcast building was sold to Wm. Anderson, father of our present day members of that name, and who, before the days when city water became general,

was the pump maker of the city. Mr. Anderson engaged S. S. King to remove the building to his land at the corner of Grove and Liberty Streets, but the jarring over the rough city streets shook it badly, and when it was placed on the lot, it looked so tall and unhomelike (its two storeys were each twelve feet in height) and was in such a bad state of repair that Mr. Anderson tore down all the superstructure and rebuilt it from the floor up into two houses. These houses are now Nos. 2 and 4 Grove Street, and they still stand on the original floor of the old roughcast Sunday school. A great amount of materials from the building, including 6 by 8 and 10 by 10 inch beams, were piled in the yard and remained there for years.

The addition of the stone Sunday school, which was built to match the church, made a complete and satisfactory equipment for those times, and church and school carried on a successful work. There were no further changes in the buildings until fire partly destroyed the Sunday school on Christmas Day, 1892, and a larger and more commodious one of pressed red brick and stone was erected, serving all the purposes, for which it was intended, for many years, until both church and school became so unsuitable that the campaign, which resulted in the erection of the present block of buildings, was the natural course of events.

Record of Sunday School

Minute books written in 1826 give records which prove that the Sunday school is as old as the church. It is quite possible, indeed, that instruction for the children may have been held years before the adults organized the original society, or church. More than a century ago, the Christian men and women, realizing that the future depended on the boys and girls, and consequently upon their training along Christian lines, instituted a school under consecrated officials and teachers, and began the work which made a century or more of proud history possible. From that handful the school has grown into one of the best in the Dominion with its many departments well organized, and its present excellent equipment. First Methodist, therefore, does well to review its history, and rejoice over its achievements. In the records of July, 1826, the names are given of twelve boys and twenty-four girls who were then scholars. Some of these names are: Collins Barnham, Oliver Springer, Quitten Price, Richard Springer, John Mills, Joshua Applegath, Robert Land, Leonard Evans, John Brigg, Michael Mills, John Spawn, George Case, Elizabeth and Jane Sheldon, Mary Barnham, Melinda McCann, Hannah Land, Sarah Price, Jane Carey, Lucinda Springer, Sarah Depew, Charlotte Barnham, Hannah Aikman, Isabella Knight, Matilda Case, Betsey Horning, Mary Ann Price, Hanna Mills. Charles Durand, barrister of Toronto, when shown this list in 1897, at which time he was in his eighty-seventh year, said, "I have been shown a list of names of children who attended the Sunday school of the old wooden Methodist Church, that stood at the corner of King and Wellington Streets opposite the tavern of one Mr. Price in 1830 and

SUNDAY SCHOOL TEACHERS AND OFFICERS

Front Row:—Misses F. Evans, A. Clutterbuck, T. Dale, M. Ellison, E. Gayfer, F. Lyle, P. L. Holman, N. Coulthart, Mrs. W. Tallman, Georgina Ennis.

Second Row:—A. O. Coulthart, T. S. Morris, Miss L. Lee, Mrs. C. Ryder, Rev. J. E. Hughson, Harry Gayfer, Superintendent; Miss L Parke, Mrs. A. Cummer, Mrs. E. Kay, Miss Jessie Patterson, Mrs. E. B. Snyder.

Third Row:—F. Shepard, Mrs. J. R. Stirdy, Messrs. A. Stevenson, E. Kay, C. A. Pacey, E. W. Webb, Misses D. and M. Lewington, Mrs. W. Bayley, Miss A. Bristow, H. Nablo.

Fourth Row:—S. P. Westaway, D. Callander, J. B. Williams, J. Bristow, A. Davis, E. Kemp, A. E. Baker, J. Myers, A. Tallman, R. A. Cunningham, A. Kappele, R. Kerr, A. Marshall, M. W. Matchett.

before. This church I knew well as a law student, and it was the old Church, and the only one in Hamilton. I often went to it in the early days of 1830. I recall the names: Case, Michael and John Mills, the Lands, the Springers and the Careys, sons of old George Carey, the first innkeeper in Hamilton. I boarded in his inn in 1830. The record is genuine, as to the names of the boys and girls. Many of them I knew, as they were about my own age."

The first building was of frame siding, and of heavy timbers, according to the late Dr. Case and Edward Jackson. The latter used to remark "the First Church was built when timber was plenty, and men were honest." Later, two or three additions were grouped around the original building and, about 1850, so the late Wm. Howard stated, the siding was stripped off the original building, and split up into long lathing material, and the collection of buildings, sometimes called the cathedral church, was rough-casted by Wm. Howard's father, as his donation towards the improvement of the church property.

Some time in the forties, First Church was partly deserted, and if any services were held in it, they were those of a few who retained their attachment for the old place and carried on intermittently a small school. Tradition says that the original building was used in part as a meeting house for the colored Methodists, and, for a time, as a sheepfold, and that for a time the windows and doors were boarded up. Edward Jackson reorganized the school, and became its superintendent in 1846 or 1847, and from that time on, it has always had a prosperous career.

Some of the early superintendents were: 1833, Simon P. Emerson; 1834, Wm. McDonald; 1839, Robert Eccleston; 1840, Hutchinson Clark; 1840, Tristram Bickle. Following the reorganization in 1846, Edward Jackson carried on until he was succeeded by John S. Spenser in 1850, and he by John W. Bickle, the same year. Mr. Bickle gave a great

many years of very useful service to the school. J. H. Stannard succeeded Mr. Bickle in 1862; James Mathews, 1872; Richard Luttrel, 1881; W. A. Edwards, 1882; H. S. Williams, 1884; Thomas S. Morris, 1889; Hugh Murray, 1903; James Hamilton, 1908; Frank E. Shepard, 1913; H. P. Nichols, 1916; Harry Gayfer, 1918. Among the many men who faithfully performed the duties of secretary during these years, no one had as long an encumbancy of the office as W. G. Moore, who held the position for twenty-five consecutive years.

The original infant class was organized by Miss Bickle, sister of the superintendent, in 1853. She had spent some time in Chicago and had studied the system there. Miss Helen M. Armstrong was installed as the first teacher. Miss Armstrong subsequently married E. S. Waterman, father of Harry Waterman. From their home silver candle sticks were regularly carried to the church to light the altar when communion was held at the evening service.

The record of enrollment at various periods during the hundred years is as follows:

Year	Officers and Teachers	Total on Roll
1824	10	46
1838	22	228
1850	13	110
1860	35	379
1880	32	380
1890	54	625
1893	62	729
1899	64	720
1907	59	682
1912	54	674
1916	59	780
1924	63	1040

In 1899 a Normal School Class had an enrollment of 17, and an Adult Bible Class of 16. The latter now numbers

135, in addition to which there is a Sunday school orchestra of 15, and a Cradle Roll of 135. Robert Kerr, the present secretary, gives figures showing that from 1918 to the present time the number of officers and teachers increased from 51 to 69; boys on roll 138 to 200; girls, 245 to 357; primary, 83 to 110; Adult Bible Class, 88 to 135, giving a present enrollment of just about 900, not including the cradle roll.

What the Sunday school has done to assist the trustees in financing the building constitutes a marvellous record. When the first stone school was built, its officials guaranteed a liberal amount of assistance, and after the fire, came forward again with a generous offer for the rebuilding and enlargement of the school. When the present church building campaign was undertaken, the school promised to pay $15,000, and the interest upon that amount for seven years. Its achievement was always better than what it promised to do. Up to the 30th day of April, 1924, its total contributions to the Trustee Board for building purposes, amounted to $25,735.08.

The 1924 staff and school follows:

Rev. J. E. Hughson	*Pastor*
Rev. T. L. Kerruish	*Assistant Pastor*
Harry Gayfer	*Superintendent*
R. A. Cunningham	*Teacher and Supply*
A. Marshall	*Equipment*
C. A. Price	*Attendance*
J. E. Dodson	*Recreation*
Mrs. W. Bailey	*Primary*
Mrs. W. H. Tallman	*Cradle Roll*
F. E. Shepard	*Missionary and Recording Secretary*
Robt. Kerr	*Secretary*
A. H. Tallman	*Treasurer*
D. W. Callander	*Assistant Treasurer.*
A. E. Baker	*Librarian*
Orval Dodson and L. Smith	*Assistant Librarians*
A. Davis and C. McDonald	*Auditors*
M. W. Matchett	*Adult Bible Class*
Mrs. R. Britton	*Orchestra Leader*

ADULT BIBLE CLASS

M. W. Matchett, *Teacher*

Mrs. Ball
" H. Beemer
" A. E. Bradley
" Geo. Bradley
" Beckett
" J. W. Ball
Miss S. Bourke
" E. Bourke
Mrs. Batty
Miss J. Cordingly
Mrs. (Rev.) Bagshaw
" R. A. Cunningham
" J. R. Chapman
" A. O. Coulthart
" G. H. Chapman
" S. E. Cutts
Miss Cutts
" E. M. Comfort
" Dingle
Mrs. C. Drysdale
" J. Dodson
" Durell
" C. B. Ellison
" Elliot
" Forrest
" M. Ford
" E. Fenton
" Firth
" Fagan
" Fry
" H. Gayfer
" Ira Green
" Gibson
" Griffin
" Graham
" F. G. Heath
" Hamilton
" J. Hirons
" Howell
" Jennings
" M. A. Jeffrey
" Jerome
Miss V. Jerome
Mrs. Kettle
" T. L. Kerruish
" Laird
" Geo, Martin
" T. S. Morris
Miss Magen
" H. L. Matthews
Mrs. Montray
Miss Muir
Mrs. C. A. Price
" Pacey
Miss Porter
" L. Park
Mrs. Patterson
" Powell
" Petty
" Perie
" Pickering
" Porter
" Reid
" Ryder
" W. Riddle
" Rolls
" Sabine
" Scobie
" T. Sinclair
" T. O. Smith
" J. Smye
" Stirdy
" Stipe
" Sage
" Stevens
" Shaw
" Spera
" Swinbourne
" Scriven
" Stephens
" Taylor
" T. Sinclair
" Tallman
" Tyce
" Tyler
" B. Thompson
" A. Tufford
" Truman
" Webb
" Walker
" Worthington
" Wilshaw
" Warren
" J. B. Williams
" Yeo

SUNDAY SCHOOL ORCHESTRA

Top Row:—H. Waddington, W. Fallis, R. Murray, B. Stephenson.
Third Row:—C. Newell, H. Gibbs, W. A. Walters, Jas. Myers, Reg. Britton, Olive Gibbs, Mrs. J. R. Stirdy.
Second Row:—A. Wyatt, Mrs. R. Britton. (Director); Ethel Vernon, Margaret Smith.
Front Row:—Wilfred Griffin, Fred Atkinson.

ADULT BIBLE CLASS—*Continued*

R. Anderson
T. Anderson
A. Bradley
G. Bradley
C. Bruels
J. Bristow
Baker
Bridgman
Bray
Rev. Bagshaw
A. O. Coulthart
J. R. Chapman
A. Cummer
Durell
Elliot
W. Fricker
Wm. Fearnside
John Fife
Ira Green
H. D. Griffin
S. Gibson
Haswell
J. Hewitt
M. Hatton
C. Hall
J. Hirons
W. Jewill
Rev. T. L. Kerruish
H. L. Matthews
F. W. Martin
G. Martin
T. S. Morris
A. E. Petty
W. J. Porter
J. R. Pickering
W. Riddle
A. Ross
C. E. Ryder
T. Sinclair
J. Smye
A. Stevenson
R. B. Scriven
E. B. Snyder
A. Scobie
C. Taylor
J. B. Williams

LADIES' BIBLE CLASS

W. J. Milne, *Teacher*

Mrs. A. E. Baker
" Bentley
Miss Ironsides
Mrs. Wm. Laking
Mrs. Milne
" McIntosh
" Wall
" A. Ross

DOUBLE L CLASS

Miss Winnifred Parker.....*Teacher*
Mrs. Arch. McKenzie and
Miss P. L. Holman.....*Hon. Presidents.*
Marjorie McIlroy.....*President*
Edna Ross.....*Vice-President*
Mrs Marion Penfold.....*Treasurer*
Ruth Gayfer.....*Assistant Treasurer*
Irene Smith.....*Secretary*
Lulu Smith.....*Assistant Secretary*
Amy Ellison.....*Corresponding Secretary*
Mrs. Mort. Riddle.....*Devotional Convener*
Marion Brown.....*Lookout Convener*
Isabel Butler.....*Missionary Convener*
Evelyn Howard.....*Librarian*

DOUBLE L CLASS—*Continued*

Miss Evelina Armstrong
" Edith Beatty
" Hazel Beckett
" Margaret Bell
Mrs. Jean Blackburn
Miss Maude Butler
" Merle Clutterbuck
" Florabelle Condy
Mrs. Marion Davidson
Miss Lillian Deale
" Beulah Dores
" Betty Dunlop
" Elizabeth Dunby
" Blanche Freeman
Mrs. Forsythe
Miss Gladys Green
" Bertha Hall
Mrs. James
Miss Alice Johnson
" Ethel Johnson
" Ella Johnson
Mrs. Marjorie Kappele
" E. Keale
Miss Eulah Kilpartrick
" Jean Kirst
" Olive Lees
" Phyllis Lennie
Miss Elizabeth London
Mrs. Lind
Miss Bertha McCallum
" Rhena McIlroy
" Edna Moore
Mrs. F. E. Mowbray
Miss Mattie Phillips
" Alma Quance
" Mildred Robb
" Gladys Robb
" Eva Scott
Mrs. Gladys Sharpe
" Iola Short
Miss Jennie Smith
" Florence H. Smith
" Susie Smythe
" Gertrude Snively
" Marion Spittal
Mrs. Ruth Stewart
Miss Carol Stevenson
" Mae Sturch
" Hazel Sturtzinger
" Winnifred Swan
" Agnes Tugman
" Hattie Taylor
" Beatrice Walker
" Jeanett Weaver

Honorary Members

Miss Lillie Barry
" Leila Bond
" Irene Chagnon
" Margaret Dane
" Thora Dale
" Dot Hewitt
Mrs. J. E. Hughson
Miss Vera Ingledew
" Mona Kerruish
" Florence Myers
" Hazel Maxwell
" Beatrice Powell
" Edythe Small
" Marjorie Stevenson
" Louise Simpson
" Aleta Thrower
" Pete Watson

YOUNG LADIES' CLASS

Miss E. Kappele, *Teacher*

Miss B. Dane
" W. Cunnungham
" K. Doidge
" D. Drew
" V. Dodson
Miss M. Horning
" H. Montray
" F. Milne
" R. Milne
" E. Pilton

YOUNG LADIES' CLASS—*Continued*

Miss M. Raycroft
" F. Smith
" M. Stevenson
" D. Stevenson
" G. Coulthart
" G. Chapman
" M. Hughson
" M. White
" B. Croft
" N. Baynes
" G. Nash
" C. Richardson
" R. Griffin
" E. Haswell
" M. Fifield
" H. Fifield

Miss N. Truman
" V. Nicholson
" B. Martin
" P. Stuart
" D. Rider
" M. McIlroy
" M. Misner
" H. Misner
" B. Butchart
" E. Brimmer
" I. Morris
" V. Griffin
" M. McKenzie
" I. Wilson
" P. Cook

YOUNG MEN'S CLASS

S. P. Westaway, *Teacher*

Elmer Johnson
M. H. Riddle
F. C. Atkinson
Cliff Horncastle
Robert L. Wilson, Jr.
Reid Murray
M. E. Jarrett
Wm. Reid
Wm. Jamieson
Wm. Fallis
Robert Hazell
Victor Patterson
Harry Blackburn
Harry Ellis
H. Brown
George C. Brown

Wright Marshall
C. E. Sherwood
Robert Benham
Jack Johnston
Oscar W. Robb
K. S. Waldron
W. F. Herring
Dr. A. G. Davidson
Art. Hammill
Alfred Sprules
S. Monck
E. A. Nelson
Wilfred L. Griffin
T. G. Free
H. Porter
A. S. Wilson

GIRLS' CLASSES

E. B. Snyder, *Teacher*

Miss Dora Smith
" Grace Reeves
" Myrtle Beatty
" Annie Lott
" Jessie Martin
" Lula Farson

Miss Sadie Meet
" Helen Gage
" Vema Meuser
" Marion Willocks
" Grace Martin
" Anderson

GIRLS' CLASSES—*Continued*

Miss Evans, *Teacher*

Miss M. Ireland
" M. Kerruish
" J. Lentz
" A. James
" I. Kerruish
" T. McKelsey
" D. Milne

Miss E. Whittaker
" V. Springer
" M. Hull
" A. Porthouse
" M. Lounsberry
" N. Sharlton
" D. Kelford

E. W. Kay, *Teacher*

Ida Brown
Isabel Higgins
Lucy Keough
Marion Rusby
Thelma Wylie
Lillian Shinbein
Maude Balmoral
Margaret Colgan

Beryl Haswell
Marie Howe
Jean Kappele
Eda B. Smith
Hazel Matice
Mildred Hale
Enid Proctor

Miss L. Kerr, *Teacher*

Able Pansey
Louise Layman
Isabel Milne
Dorothy Sinclair
Edith Morris
Margaret Appleton
Constance Guest

Laura Baldwin
Dorothy Clegg
Dorothy Pelton
Marjory Sinclair
Iva Elliott
Rose Goth
Lena Elliott

Miss M. Magee, *Teacher*

E. Dick
Helen Gayfer
Thelma Mayberry
Frances Chapman
Margaret Ball
Orah Morris
Helen Dane
Verna Spera

Maud Williams
Jessie Tallman
Beatrice Bryant
Kathleen Wilson
Jean Tansley
Bertha Manning
Audry Norton

Mrs. F. Lavery, *Teacher*

Eleanor Babb
Enid Dodson
Thelma Green
Dorothy Mason
Dorothy Shepard
Jean Westaway
Vera McIntyre

Irene Clarke
Janet Graham
Francis Harrington
Dorothy Rickards
Helen Toll
Margaret Heilig

GIRLS' CLASSES—*Continued*

Miss N. Coulthart, *Teacher*

Ruth Lavery
Merle Turner
Margaret Milne
Irene Chapman
Florence Lyght
Margaret Nash
Constance Packham
Dorothy Golden
Florence Collins
Norma Hayter
Lawrence Farley
Elsie Eager

Miss L. Lee, *Teacher*

Charlotte Carlisle
Margaret Job
Ethel Montray
Millie Wilson
Shirley Shearsmith
L. Williams
Jean Cunningham
Dorothy Leman
Constance Powell
Jean Rollo
Martha Winter
Iola Matchett
Edith Yates
Ruth Clement

Mrs. E. W. Kay, *Teacher*

Lottie Shaver
Florence Wilkinson
Marion Morris
Margaret Collings
M. Budge
Delia Manchester
Frances Brewis
Evelyn Morris
Wilma Truman
Ena Manchester

Mrs. S. P. Westaway, *Teacher*

Lillian Bradley
Eleanor Salt
Marjory Street
Hilda Wilshaw
Olive Pearson
Ines Reid
Madeline Tallman
Mary Westaway

Miss A. Clutterbuck, *Teacher*

Doris Brain
Doris Barkworth
Given Towlson
Beatrice Manning
Melba MacPherson
Vera Page
Nonita Flynn
Helen Broderick
Margaret Shearsmith
Marcella Bingham
Cicely Parke
Jean Edge
Edna Dodson
Beatrice Manning
Sarah Scotland
Jean West
Vera Budge
Bessie Whittaker
Mary Ball
Edith Broderick
Jean Smye
Dorothy Manning
Katharine Brown
Phyllis Wilkin

OFFICERS DOUBLE L SUNDAY SCHOOL CLASS

Front Row:—Misses P. L. Holman, Winnifred Parker, (Teacher); Marjorie McIlroy, (President); Mrs. Archie McKenzie, Edna Ross, Mrs. A. J. Penfold.
Second Row:—Lulu Smith, Mrs. Morton Riddle, Evelyn Howard, Ruth Gayfer, Marion Brown.
Third Row:—Amy Ellison, Irene Smith.

TRAIL RANGERS

John Harrington, Lloyd Misener, Arthur Pace, Willard Crawford, (Mentor); Lorne Bradley, Ronald Richardson, Edson Tufford, Will Petty.

GIRLS' CLASSES—*Continued*

Miss F. Lyle, *Teacher*

Ruth Echlin
Lottie Gibson
Beatrice Fraser
Marion Cross
Phyllis McGinnis
Jessie Bayley
Bessie Shutner
Verna Blackwood
Mary Uhrig
Jean Gosnell
Margaret Smith
Jessie Grace

Mrs. R. S. Babb, *Teacher*

Betty Cummer
Kathleen Hamilton
Vera McSweeney
Ruth Tallman
Maude Robson
Betty Loosley
Helen Finlayson
Pauline Kappele
Edna Tallman
Enid Butler
Margaret Clegg

Miss M. Ellison, *Teacher*

Catharine Greathead
Marjory Monck
Ethel Vollick
Jean Mann
Dorothy Rowntree
Betty Chown
Louise Shepard
Francis Giddens
Dorothy Hamburgh
Eileen McKay
Isobel Laings
Marjory Connell
Dorothy Bowman
May Hing
Dorothy Foord

Mrs A. Cummer, *Teacher*

Verna Auton
Lorna Drew
Helen Langs
Iolene McMenemy
Dorothy Woodhall
Pearl Evans
Margaret Bradley
Dorothy Harvey
Eileen Street
Grace Virtue
Helen Price

Miss E. Gayfer, *Teacher*

Marion Chapman
Pauline Harrington
Verna Shaver
Evelyn Fleming
Margaret Watson
Daisy May
June Rowntree
Gladys Wilshaw
Mary Faulkner
Katherine McCully

GIRLS' CLASSES—*Continued*

Miss G. Ennis, *Teacher*

Laurence Farley
Mildred Miller
Madge Wilkinson
Marjorie Tabor
Margaret Edmundson
Bernice Mayberry
Jessie Harding
Marjorie Nicholson
Alice Stewart
Violet Wade
Nellie Whittaker
Helen Goswell

BOYS' CLASSES

C. B. Elkington, *Teacher*

Byron Coulthart
Arthur White
Chester Lang
Rex. Hellingshead
Ronald Echlin
Herbert Baldwin
Donald Beckett
Jack Rickards
Jack Farley
V. Wager
Raymond Saunders
Herald Smyne
John Price
Russell Hislop
Percy Smith
Harry Tatham
George Baldwin
Wesley Thompson
Robert Klingbeil
Whit Westaway
Edward Whittaker
A. R. Turner
Basil Clark
Clarence Smye

A. P. Kappele, *Teacher*

Bert Butler
Wilfred Morris
Victor Green
Hugh Smithson
Clark Reid
James Kinderson
John Cummer
Murray McIlroy
Lloyd Jarvis
Carl Heilig
Harold Matthews

Jas. Myers, *Teacher*

Jas. Beemer
Kenneth Faulkner
Clyde Johnson
Bennett Baker
Allan Smith
Beverley White
James Simis
Fred Towlson
Norman Clutterbuck
John Morris
Arthur Jarvis
William McIlroy
Murray Ryder
Robert McPherson
Arthur Hamilton
Ronald Stevenson

Miss J. Patterson, *Teacher*

Ralph Cummer
Richard Nugent
Lewis Bird
Jack Sinclair
Donald Nugent
Harold Richardson
Ed. Dunham

BOYS' CLASSES—*Continued*

F. W. CRAWFORD, *Teacher*

Wm. Petty
William Layman
Lloyd Misener
Lorne Bradley
Arthur Pace
John Harrington
Fred Sinclair
Ronald Richardson
Edson Tufford
Arnott Lavery

MISS DANE, *Teacher*

Harry Bickle
Chas. Lentz
James Stewart
Earle Whitehead
Jack Williman
Jack Baldwin
Alex. Milne
Alex. Fraser
Vern Clark

H. W. NABLO, *Teacher*

Cecil Burgess
Elwood Thompson
Harold Pitts
Ralph Sherrick
H. Harrison
H. Hall
Clyde Johnson
Leonard Sevan
C. Smye
Gordon Allen
C. Burgess
A. Sutton

C. H. PACEY, *Teacher*

Park Roswell
Thos. Wilson
Edward Hale
Thos. Stewart
Earl Stone
John Wade
James Gerow
Thos. Sisman
Lorne Hardman
Wm. Hull

A. B. STEVENSON, *Teacher*

A. Burgess
H. Fulton
G. Lentz
A. McKerson
A. Swan
E. Ryder
L. Coulthart
G. Goodale
W. McMullen
G. Richards
G. Southam
H. Sun

E. WEBB, *Teacher*

Jack Bickle
Wm. Leckie
Gordon Moffatt
Norman Tufford
Loris Ball
Hubert Hodges
Hugh Miller
Grant Mulholland
Lloyd Richardson
Stirling McIntyre

BOYS' CLASSES—*Continued*

S. Monck, *Teacher*

Russell Cockran
Woodland Trollope
Geo. Webb
Kenneth Scobie
Grant Harvey
Edward Lee
Ward Griffin
Howard McIntosh
Gordon Butchart
Gordon Smithson
Hugh McGinnis

W. L. Farr, *Teacher*

Clark Norton
Geo. Manning
Robt. Shutter
Gordon McIntyre
Stewart Elms
Robt. Fraser
Bruce Howell
Fred Nash
Williard Jones
Webber Valick
Geo. Hill
Bruce Henderson
Dennis Fabian
John Milne

J. B. Williams, *Teacher*

Arthur Scriver
Alvin Stone
Balfour Bowron
Carl Gamean
Fred Harrison
James Ball
Elwood Matchett
Robt. Price
Gerald Smye
Stanley Johnson
George Shepard
Jack Hirons
Jack Allen
Jack Collings
Herb. Hammill
Watson Elms
Wm. Lentz
George Phillip
Morley Richardson
Clifford Wilkes
H. Frayne

H. Blackburn, *Teacher*

Russell Hale
Alex. Hutchinson
Addison Tallman
Harvey Robinson
Herscel Howell
Tom Hutchinson
Fred Martin
Lorne Robinson
Cecil Walters

PRIMARY CLASS

Mrs. W. Bailey.....*Superintendent*
Miss A. Bristow.....*Musical Director*
Mrs. E. B. Snyder.....*Secretary*
Miss D. Lewington.....*Birthday Gift*
Miss M. Lewington.....*Pianist*
Mrs. Elkington.....*Assistant*
Mrs. H. Job.....*Assistant*

PRIMARY CLASS—*Continued*

GIRLS

M. Allan
E. Anderson
D. Aulds
A. Buttenham
A. Baker
V. Buttenham
E. Burkholder
V. Bagshaw
B. Bartlett
D. Butchard
H. Berman
A. Clark
D. Connell
V. Chapman
J. Cleggie
K. Campbell
D. Dickson
I. Dickson
M. Donaldson
L. DeLoss
M. Elliott
V. Elkington
D. Farr
M. Giddens
P. Godfrey
J. Griffin
M. Graham
V. Grant
L. Hall
M. Hodson
H. Heilig
V. Hardman
A. Kemp
F. Langs
A. Loosley
M. Ling
J. Ling
A. Ling
A. Lee
K. Lentz
E. Lund
R. Lowe
A. Leeming
I. Morgan
F. Milne
N. Morris
G. Manning
M. Monck
B. McAllister
B. Newton
M. Pickering
E. Pirie
E. M. Poag
D. Porter
H. Rickards
M. Reid
N. Stevens
R. A. Snyder
A. Smith
M. Trollope
M. Tallman
O. Tufford
M. Tice
H. Uhrig
L. Wolfe
E. Wilkinson
E. Whitehead
M. Whittaker
J. Whittaker
L. Walker

MOTHERS

Mrs. Tuttle
Mrs. Gordon
Mrs. Morgan
Mrs. Arnold
Mrs. Trellope
Mrs. Anderson
Mrs. Stevens
Mrs. Donaldson

BOYS

B. Arnold
R. Anderson
B. Anderson
B. Brain
J. Collins
K. Clark

PRIMARY CLASS—*Continued*

BOYS—*Continued*

W. Drew
C. Echlin
J. Edmonson
L. Elliott
J. Foreman
F. Freeman
R. Freeman
S. Gibson
H. Ryder
M. Reid
H. Ross
E. Smithson
E. Street
H. Shepherd
G. Tallman
M. Tallman
R. Tullie
E. Watson
A. Wilson
G. Wilson
B. Wade
H. Weizerek
I. Gordon
H. Grant
D. Harding
W. Heal
H. Heal
C. Hottrum
L. Hammill
C. Johnston
J. Lentz
J. Loosley
R. Leeming
A. Morgan
G. Manning
H. Matthews
J. Wills
E. Wismer
D. Monck
R. McLean
D. McIntosh
B. Nash
R. Nash
R. Nicholson
J. Pacey
J. Pickering
H. Pierson

ADULT BIBLE CLASS

The Adult Bible Class is an important feature in connection with the Sunday school. It meets in the church auditorium at 3 o'clock Sunday afternoon, and consists of 135 earnest men and women. At present D. H. Griffin is president and M. W. Matchett has been the capable teacher for many years.

The class was first organized in 1893 during the pastorate of Rev. J. VanWyck and taught by him.

On September 4th, 1893 the Trustee Board gave permission to the class to meet in the auditorium of the old stone church immediately south of the big glass partition. During Dr. Tovell's pastorate he taught the class.

About 1898, and during Mr. Rutledge's term the teacher was E. T. Young. After his departure for Toronto the class declined and was reorganized during Rev. Dr. Lanceley's pastorate, with T. S. Morris as president and Dr. Lanceley as teacher. Since that time the class has flourished and the results in personal work and raising money for the building fund of the new church have been remarkable.

Some of the good works of the class are enumerated below:

Paid into Building Fund of the New Church	$3,794.00
General Sunday School Treasury	565.00
Missionary Givings	394.00
Operating Expenses and Benevolent Causes	999.00
Fifteen Accousticons, placed in Church	450.00
Sacramental Set to the shut-ins and sick	18.00
Making a total to date accounted for since reorganization, about 1910	$6,220.00

One of the noteworthy works of this class has been the Welcoming Committee, headed by Ira Green. For eight years this class has arranged to have one or more men and

OFFICERS OF ADULT BIBLE CLASS

Front Row:—Mrs. R. A. Cunningham, D. H. Griffin, (President); Rev. T. L. Kerruish, Rev. J. E. Hughson, M. W. Matchett, (Teacher); A. E. Bradley, Maud Comfort.
Second Row:—A. O. Coulthart, J. R. Chapman, Mrs. T. D. Smith, J. R. Pickering, C. E. Ryder, Miss L. Parke.
Third Row:—Mrs. C. E. Ryder, Mrs. Geo. Bradley, Mrs. Jessie Tice, Mrs. Emma Beemer, Mrs. J. R. Stirdy, Ira Green

women at each church door welcoming strangers. This class specializes in holding rummage sales which are very popular with poor people, who desire clothing and house furnishings at a fraction of their worth, and on the other hand nets the class for the building $200 or $300 a year.

SUNDAY SCHOOL ORCHESTRA

First Methodist Sunday School Orchestra was organized in 1919, and has an average attendance of fifteen players every Sunday. In addition to playing in connection with many of the activities of the church, the orchestra has given a number of concerts at the sanatorium and the Brant hospital. Its personnel is as follows:

Violins: Mrs. Reginald Britton, (*director*); Miss Ethel Vernon, Miss Olive Gibbs, Miss Margaret Smith, F. Atkinson, W. Fallis, H. Gibbs, W. Griffin; *Double Bass*, Mrs. J. R. Stirdy; *Cornets*, W. Waters, A. Stephenson, C. Anderson; *Trombones*, A. Middlemost, C. Newell; *Clarinet*, R. Murray; *Flute*, H. Waddington; *Piano*, Reginald Britton, J. Myers, assistant; *Drums*, A. Wyatt.

PASTOR'S AID

On September 28th, 1886, ten ladies assembled and organized the Ladies' Aid Society of First Methodist Church. On March 5th, 1890, a re-organization took place, the annual report showing membership 22, total amount raised $83.58.

At the opening of the new church, 1914, in order to establish a better working system, the organization was formed into ten divisions, each of which holds a monthly meeting directed by its own officers, the maximum membership of each being thirty. These divisions as a whole comprise the organization known as The Pastor's Aid Society which meets the first Tuesday of each month, with the gen-

OFFICERS OF PRESENT PASTOR'S AID

Front Row—Mrs. A. Ross, Mrs. T. L. Kerruish, Mrs. G. E. McLachlan, Mrs. T. S. Morris, (President); Mrs. J. E. Hughson, Mrs. Day Smith, Mrs. Cal. Davis.
Second Row—Mrs. T. D. Smith, Mrs. A. Tallman, Mrs. J. R. Chapman, Mrs. Russell Stewart, Mrs. J. R. Semmens, Mrs. H. Gayfer.
Third Row—Mrs. Arthur Bowron, Mrs. J. Tallman, Mrs. T. Wickett, Mrs. L. W. Waldron, Mrs. Geo. Kappele, Mrs. Ira Green.

eral officers in charge, when reports and monies from the divisions are received and business transacted. The object of the society is, "To engage the efforts of every woman of the church; to assist the pastor and officials in every possible way to further the interests of our beloved church, spiritually, socially and financially." Mrs. Day Smith was elected president at the time of the reorganization in 1914, and held the office with marked ability for eight years.

Since 1912, $32,215.03 has been raised; $11,575.00 was appropriated to the building fund, balance to parsonage and church furnishings; also equipment, war relief, fresh air fund, deaconess' aid, travellers' aid, and other worthy objects.

The most successful year on record closed May, 1924, with eleven divisions reporting a membership of 335, and total amount raised, $3,186.39. The society sincerely returns thanks to our Heavenly Father for the manifestations of His Holy Spirit through all these years.

Officers of the Society are:

Honorary Presidents	Mrs. Rev. J. E. Hughson and Mrs. Day Smith.
President	Mrs. T. S. Morris
First Vice-President	Mrs. G. E. McLachlan
Second Vice-President	Mrs. Rev. T. L. Kerruish
Third Vice-President	Mrs. A. Ross
Recording Secretary	Mrs. J. R. Chapman
Corresponding Secretary	Mrs. A. L. Naismith
Treasurer	Mrs. J. R. Semmens

OFFICERS OF DIVISIONS:

No. 1.—Mrs. Geo. Kappele, *chairman;* Mrs. G. H. Chapman, *assistant;* Mrs. C. G. Milne, *secretary;* Mrs. W. Winter, *treasurer.*

OFFICERS OF WOMAN'S MISSIONARY SOCIETY

Front Row:—Mrs. J. E. Hughson, Mrs. T. Kilvington, Mrs. G. E. McLachlan, (Branch President;) Mrs. Chas. H. McIlroy, (President) Mrs. J. N. Tallman, Mrs. C. E. Ryder, Mrs. Geo. Kappele.
Second Row:—Mrs. R. H. Trollope, Mrs. W. F. O'Connor, Mrs. R. S. Babb, Mrs. A. Ross, Mrs. Day Smith, Mrs. C. W. Collins.
Third Row:—Mrs. F. C. McIlroy, Mrs. M. Patterson, Mrs. M. A. Spera, Mrs. Ethel Harrison, Mrs. Ira Green, Mrs. Beth Job.

No. 2—Mrs. L. W. Waldron, *chairman;* Mrs. W. O'Connor, *assistant;* Mrs. Freeman, *secretary;* Mrs. Roy McIntosh, *treasurer.*

No. 3—Mrs. (Dr.) Thomas Wickett, *chairman;* Mrs. Will J. Nash, *assistant;* Miss Bastedo, *secretary;* Mrs. W. Woodhall, *treasurer.*

No. 4—Mrs. Cal. Davis, *chairman;* Mrs. M. Hatton and Mrs. E. Robinson, *assistants;* Mrs. F. Harding, *secretary;* Mrs. A. Reid, *treasurer.*

No. 5—Mrs. T. D. Smith, *chairman;* Mrs. E. Webb, *assistant;* Mrs. R. A. Cunningham, *secretary;* Mrs. W. Smith, *treasurer.*

No. 6—Mrs. Harry Gayfer, *chairman;* Mrs. Thomas Hazell, *assistant;* Mrs. T. Horning, *secretary;* Mrs. J. R. Semmens, *treasurer.*

No. 7—Mrs. (Dr.) Day Smith, *chairman;* Mrs. H. E. Campbell, *assistant;* Mrs. M. A. Spera, *secretary;* Mrs. J. P. Sheppard, *treasurer.*

No. 8—Mrs. Ira Green, *chairman;* Mrs. E. Harrison, *assistant;* Mrs. George F. Bradley, *secretary;* Mrs. C. Truman, *treasurer.*

No. 9—Mrs. Russell Stewart, *chairman;* Mrs. A. P. Kappele, *assistant;* Mrs. Harry J. Allen, *secretary;* Mrs. H. Crosthwaite, *treasurer.*

No. 10—Mrs. J. Tallman, *chairman;* Mrs. R. Pettigrew, *assistant;* Mrs. J. Tice, *secretary;* Mrs. J. Rountree, *treasurer.*

No. 11—Mrs. A. Bowron, *chairman;* Mrs. (Dr.) J. M. Park, *assistant;* Mrs. A. Tufford, *secretary;* Mrs. W. Read, *treasurer.*

As a special effort in connection with the Hundredth Anniversary Celebration, a new division, to be known as Centennial Division was organized as follows:—

No.12—Mrs. J. J. Smye, chairman; Mrs. Penfold, assistant; Mrs. Forest, secretary; Mrs. F. W. Vivian, treasurer.

WOMEN'S MISSIONARY SOCIETY

In 1882, the Methodist Conference organized the Women's Missionary Society of Canada, at the urgent request of their missionaries for women to work among the women and children of Japan and China, the Indians, the North-West, and later the foreigners in Canada.

The society erects and maintains the buildings in which these missionary doctors, nurses, teachers and evangelists live and work.

In 1887 an auxiliary of 28 members was organized in this church, with Mrs. R. L. Whyte president, and the first year they raised $70. Mesdames Lounsbury, W. G. Moore, H. Gayfer, Sen., and Mottashed, charter members, are still living.

In 1924, the auxiliary, 37 years old, numbered 318 members, contributed $1,450; and, with the Circle, Band and Cradle Roll, $2,201.

Three members have for years been officers of the Hamilton Branch, Mrs. G. E. McLachlan, president; Mrs. Andrew Ross, Vice-President and Miss Gladys Green, treasurer of Circles and Bands. This society's own missionary, Miss Alma Tallman, is superintendent of the Chengtu Women's Hospital, China.

For 1924-5, Mrs. C. H. McIlroy is President and Mrs. C. E. Ryder, Secretary.

FIRST METHODIST CHOIR

No organization of the church has a warmer place in the hearts of the people than the choir. By the earnest co-operation of its leader and soloists in many of the activities, and especially in the entertainments of the church, the unfailing regularity with which every seat in the choir loft is filled every Sunday, and the excellence of the music

both in solo, and in concerted work, the organization has earned for itself a standing excelled by none. The membership reaches a rotal of 95 including regulars and supernumeraries. The loft capacity is 70 and from the supernumeraries the places of the regulars are taken, when they are unable to attend the services. A set of rules relating to attendance and placement has been adopted by the members themselves and is adhered to as closely as possible. The church is also fortunate in having as part of this organization an echo choir which is used at intervals during the winter months on special occasions in conjunction with the regular choir, bringing the membership up to 150. Each year, in March, the annual choir concert is given with a chorus of 160 voices and during the winter months organ recitals are given regularly by the organist under the auspices of the Pastor's Aid. The officials for the year are as follows:

Honorary President, J. E. Hughson, D.D.; *Honorary Vice-President*, William Laking; *President*, Stanley Shuart; *Vice-President*, Mrs. W. F. Buttenham; *Secretary*, Robert Kerr; *Treasurer*, Clifford Hall; *Assistant Treasurer*, Clyde Webber; *Librarians*, Allan Lund and William Creasy; *Executive Committee*, Miss L. Carver, Miss M. Davidson, Alex. Small, Hugh Allard; *organist and director*, Harry J. Allen.

FINANCE COMMITTEE

The Finance Committee, while but a subsidiary of the Trustee Board, is nevertheless an important body, as it prepares the estimates of, and is charged with the responsibility of keeping constant watch over the various funds, calling attention to any that may be weakening and taking any action necessary to maintain the income and regulate the outgo. For the year ending April 30th, 1924, the current account expenditures were $22,783 and the receipts $23,726.

leaving a balance to the good of over $900, which was applied to help out the superannuation and other connexional funds.

A special canvass in April 1924, for the purpose of increasing the weekly envelope subscription met with great success, many new subscribers being added and other members increasing their givings, resulting in an addition of nearly $2,000. It is hoped by this increase that the current expenses may all be paid from current revenue and that the usual Thanksgiving offering may all be applied to reducing the mortgage on the Church building.

In appointing the committee care is taken to make it representative, so that close co-operation is had at all times with the Quarterly Board, Trustee Board, Missionary Committee, Pastor's Aid, etc. The Committee meets regularly on the second Tuesday of each month at 5 o'clock. The officers are:

Geo. H. Lees, *chairman*; C. H. McIlroy, *secretary*; Dr. D. Day Smith, *treasurer*; T. M. Poulter and Geo. N. Kendall, *auditors*.

MID-WEEK PRAYER SERVICE

The Christian Church was born in a prayer meeting. A hundred and twenty people "continued with one accord in prayer and supplication" until the promise of the Master was fulfilled, and the Holy Spirit descended upon them. A group of like minded people meet together every Wednesday evening during summer and winter in the midweek service of prayer and praise. The service is usually led by the pastor. A stirring song service, sometimes conducted by a song leader; brief and fervent prayers offered by the people; the responsive reading of the sacred scriptures; a select solo; a bible study or inspirational address, and five or ten minutes at the close of the service spent in getting acquainted, and greeting the strangers, make up the program of these services.

THE BROTHERHOOD

W. F. Thornley
Vice-President

W. J. Nash
President

J. R. Chapman
Treasurer

C. F. Loosley
Secretary

OUR MISSIONARIES

Rev. Geo. H. Rackham, B.A., B.D.
Pengshien, China

Mrs. Geo. H. Rackham

Alma M. Tallman
Chengtu, China

Susie I. Smyth
All People's Mission, Hamilton

Twice a year, at the beginning of the fall and winter work, and in the weeks just preceding Easter, a special effort is made by personal invitation to increase the attendance. with good results. The prayer meeting is one of our oldest organizations, and is regarded as one of the most important. It is seldom that anything is allowed to interfere with it. It is a centre of spiritual power to our church.

THE BROTHERHOOD

What is the meaning of Brotherhood ? It is the bringing together into a fellowship men of diverse types, where mutual understanding, appreciation and love will be vital forces for every day experiences.

No doubt this was the thought in mind when the Brotherhood of First Methodist Church was organized in 1918, with the hearty co-operation and assistance of Rev. Dr. C. L. McIrvine, pastor at that time, and with Chas. H. McIlroy as president.

The work undertaken during the past six years has been of great assistance to the pastor and the church. It was instrumental in paying the entire cost of the magnificent organ, and, during the campaign of the Great Forward Movement, the Brotherhood assumed the responsibility of raising the apportionment.

One of the features of the Brotherhood work is the Sunday morning class, under the leadership of Geo. H. Lees and Chas. H. McIlroy. Through their untiring efforts the spiritual and moral influences are wide-spreading. The social service committee, under the leadership of Thos. Morris, accomplishes a very important work. This branch is most helpful to the pastor in bringing into the several services men who would not otherwise come.

During the year, it has been the custom of the Brotherhood to entertain, at supper, the newer men-members of the

church; at Christmas to have a Christmas tree and supper for the poorer children of the city and to help to some extent the unemployed of the congregation of the Church. An affair much looked forward to is the annual picnic held at the summer residences of Mr. McIlroy and Mrs. Job. Through the courtesy of Geo. H. Lees a get-together meeting is held at his home once a year.

Presidents during the past few years have been: Chas. H. McIlroy, Archie P. Kappele and Alderman Geo. Ritchie.

The officers for the present term are: *President*, Will J. Nash; *Vice-President*, Wm. F. Thornley; *Treasurer*, J. R. Chapman; *Secretary*, Chas. F. Loosley.

M. M. M.

The Men's Morning Meeting, familiarly called the M. M. M., is conducted under the auspices of the Brotherhood. It might rightfully be considered a product of the Forward Movement of 1920, for it is in reality a continuation or sequence of the Finance Committee of that campaign, whose members felt impelled to preserve the comradeship formed in the enthusiastic carrying on of that work to its successful achievement.

Strictly speaking it is not a class meeting, nor experience, nor fellowship meeting. The objective however is purely spiritual. Using any desirable procedure from the older forms of meetings, it proceeds along the line that seems appropriate or most adequate to further the purpose for which the meetings are held.

The purpose is to create or intensify a longing to live a better, nobler, purer life; by fellowship in song, prayer, suggestion and experience to help each other in our daily tasks and in all our dealings with our fellows to follow more closely the teaching and leadership of the blessed Master,

Jesus Christ, to cherish His ideals and to live in His spirit; to bring us to a stronger realization of a loving, personal God, with whom we may enjoy fellowship and communion, and who will give us power to live this better life; to cultivate a spirit of usefulness and a willingness to help the Pastor in his work, and to radiate an influence that will encourage and forward every activity of the church.

Geo. H. Lees and C. H. McIlroy were appointed chairmen at the institution of the class, and continue still in active leadership.

YOUNG PEOPLE'S LEAGUE

When the great world war of 1914-18 claimed so many of our young men, and the red cross work made its appeal for support from our young ladies, the League, then known as the Epworth League, disbanded as an organization. In 1918, another league was organized, composed chiefly of young people who had been in the intermediate class group in the early days of the war. It was organized with Miss P. L. Holman as superintendent, and Chas. R. McIlroy as president. This younger society did effective work, carrying off the district banner on two occasions and enjoying the average attendance of forty members per week. In the hearts and minds of those interested in the welfare of the young people, however, there had been a growing conviction that a still better, bigger and more forceful work could be accomplished with a somewhat different organization, and, in the spring of 1922, a new and more comprehensive program was launched under the new name of the Young People's League. Simultaneously, but working without each other's knowledge, a similar movement was planned by the Methodist Young People's Department in Toronto.

The new organization, while not yet ideal, has met with such measure of success as to greatly encourage the workers.

The slogan, "Meet me on Monday Night," has been truly accepted by over three hundred young people, who meet together for the mutual enjoyment of intellectual, spiritual and social programs, and to work together for the advancement of Christ's kingdom. Particularly noticeable and gratifying has been the presence and active enlistment of the young men of the Church and city. In the year just closed, the average attendance has been 218, and the young people raised for all purposes the sum of $2,728, of which $1,050 was given to the cause of missions. The publication of a magazine entitled the "Y. P. L. Broadcast" is one of the worth-while endeavours, and the Centennial Christmas issue promises to be the best yet. The Y. P. L. stands to serve the various needs of young people, its aim being "to help each other to live better lives, and to promote Christ's cause throughout the world."

The present officers are: Miss P. L. Holman, *president;* and Miss Jessie McIlroy, *secretary.*

DOUBLE L SUNDAY SCHOOL CLASS

The original Double L Sunday School Class was organized in 1918, with Miss P. L. Holman as teacher and Miss Iola Matchett as president. In 1920 the girls from the classes of Mesdames Martin, Murray, Ross, Sheppard and R. J. Penhall united with the class, all assuming the original class name of Double L, and the motto, "Live and Learn"—Learn as though you would live forever; live as though you would die tomorrow.

Since amalgamation, the membership has increased in the four years from 57 to 97. Each Sunday afternoon the class has bible study with Miss W. Parker, and while there are no regular mid-week activities, the organization endeavours to live up to its motto by taking charge of the song and story hour at the Y. W. C. A., sewing for the

All People's Mission, holding garden parties and baking sales to increase the funds, and by helping to decorate the Sunday school, and other forms of service. Social events help the girls to become acquainted.

The total givings $1,681 includes building fund, $439; missions, $765, since the organization. The president is Miss Marjorie McIlroy and secretary, Miss Irene Smith.

CANADIAN GIRLS IN TRAINING

"I am come that they might have life, and that they might have it more abundantly"—*John 10:10.*

The C. G. I. T. department of First Methodist Church was organized on 15th February, 1924 under the leadership of Miss Hazel Beemer, with Jean Rollo as president and Helen Langs, secretary.

This organization carries out a programme of religious education for teen-age girls, but it does more than that—it is a way of living. That our girls may attain the best in life, the programme is based on the ideal of the four fold life as embodied supremely in Jesus Christ, who increased in wisdom and in stature, and in favor with God and man. The main feature of the past year was the morning worship service of the 4th of May, of which the girls took charge. The sum of $60 was raised, to be used principally for sending girls to summer camps to receive definite training that will aid the department work.

THE LADIES' CLASS

The Ladies' Class was organized about 1879. The original membership recalls precious memories: Mesdames Davey, Gilden, Small, Whyte and Dexter, Mrs. Small being the only surviving member.

Mrs. Whyte led what was then an old-time class meeting, held for the deepening of spiritual life. From the class was

gleaned a superintendent for the Sunday school Primary Department and also the first president of the W.M.S.

To-day the class meets for prayer and Bible study, and is honored to have such a history. The same great theme inspires all hearts—Jesus Christ, of yesterday, to-day and forever. Mrs. F. C. McIlroy is leader.

JUNIOR LEAGUE

The Junior League represents the junior section of the Young People's League, and is composed of boys and girls ranging in age up to thirteen years. It is essentially a training school, and affords education in ideals, in appreciations and in general leadership. The group meets on Sunday mornings, first attending the opening exercises of the church service, and adjourning just prior to the sermon, to the league room. In the Junior League service, there are helpful talks and addresses given by interested church workers, and there is also opportunity given for self expression on the part of the boys and the girls. Training in leading meetings, in public prayer, in scripture memorization, and bible readings are definite features, and opportunities are given for the exercising of musical talents. The missionary spirit is especially emphasized and Home and Foreign Missionary support given. William Layman is president and Miss Amy Ellison is superintendent.

MISSION CIRCLE

The Mission Circle, then known as Mission Band, was organized in 1887, in connection with the Women's Missionary Auxiliary of First Church, by Mrs. H. Gayfer, Sen., and Mrs. (Rev.) John Kay, with Mrs. F. C. McIlroy as president. The object is to co-operate with the board of managers of the Woman's Missionary Society in sustaining

INDOOR BOWLING GREEN
"A Close Decision"

and educating women and girls in China, Japan and Canada. Its aim has always been to raise its money by free-will offering. In 1887, the income amounted to $117, membership 35; in 1923, with a membership of 169, the income was $600, entirely free-will. Miss Edith Beattie is president and Miss Ethel Johnston, secretary.

MISSION BAND

In 1887, when the Women's Missionary Society was organized, a group of the younger women of the Church also organized into what was then called the Mission Band. Some time later, this band organized a junior department and called it the "Little Gleaners," which is the Mission Band of to-day. Last year it raised $162.93, but the aim of the organization is not only to raise money for missions, but to instil the missionary spirit in the lives of the children, and to train them so that they may, in future years, carry on successfully the wonderful work being done by the W. M. S. Helen Gayfer is president; John Harrington, secretary; Mrs. C. W. Collins, superintendent and Mrs. A. G. Davidson, assistant superintendent.

THE BOWLING CLUB

Provision was made when the present church was erected for a bowling alley on the east side of the basement, and the idea of equiping it was seriously considered, C. H. McIlroy and Cal. Davis even doing some scouting around the country, with a view of picking up a ten pin alley equipment at a bargain. Nothing came of the movement at that time, and it was not until 1922 that the proposal was made to put in a green for winter lawn bowling. Harry J. Allen, himself an ardent bowler and skip of the champion rink of that year, brought the suggestion before some of

the men, and a club was formed. At an expense of $450 a green was prepared consisting of one piece of carpet, about twelve feet wide and the full length of a regulation lawn. The carpet was sub-lined with felt, and was brought from England for the purpose. The season of 1922-23 had 36 playing members and 1923-24 had 37 members who paid the whole cost, and bowled for a championship cup. Edgar Bickle's rink won the series in 1922-23, and J. Montgomery's in 1923-24—his rink being composed of W. A. Dodson, George Martin, W. W. Goddard and John Montgomery. The officers of the club are: *Hon.-President*, Wm. Laking; *President*, Edgar Bickle; *Vice-President*, D. L. McIntyre; *Treasurer*, George Martin; *Secretary*, Allan Davis. The membership is not confined to First Methodist Church, although most of the players are members. Almost every afternoon and evening for about six months each season the green is in use.

THE GYMNASIUM

When the church was being planned, the officials did not overlook the fact that young people had to be well taken care of, from a recreational standpoint, with the result that the finest church gymnasium in Canada became part of the building.

The gymnasium is ninety feet long by sixty feet wide, with an eighteen foot ceiling, large enough to take care of regulation basketball, indoor baseball, volley ball, apparatus work and all drills pertaining to these activities. The gymnasium was first opened in the fall of 1914, the season extending each year from October 1st until April 30th. During the fall and winter the gymnasium is a regular beehive of girls and boys and young ladies and gentlemen, who are alloted to their different classes, which are looked after by a competent physical instructor. A small membership

fee is charged each member, and this, together with a carnival at the close of each season, enables the committee in charge to carry on the work without any outside financial assistance.

Teams representing First Methodist gymnasium have been very successful in competition with other city churches in all lines of athletic activities. R. L. Mitchell is president.

TENNIS SECTION

The Young People's League, in looking around for summer activities for the young people, happily decided on tennis, and the Tennis Section was formed in the Spring of 1922. Permission was first requested from the Trustee Board of the church to use the lawn west of the church for a tennis court. This being granted, a fence was erected, courts laid out, and tennis was first played in the early part of June. Considering the facilities, a fairly successful season was enjoyed by thirty or more members.

In 1923 play was started on the same courts, but when it was decided by the Official Board to remove the houses from the east side of the church, the tennis enthusiasts became busy, requesting permission to lay out two courts on this ground. This was granted, providing the courts and fence were constructed of first class material, which would cost about $900. This at first looked like an impossible task for the tennis players but they buckled right in, and by subscriptions and membership fees over $650 was raised. The new courts were opened on August 14th, 1923, and pronounced very fine by nearly fifty members, who availed themselves of the privilege of playing on them.

In 1924, the tennis courts were resurfaced and the fence enlarged, bringing the total cost of construction over $1000, this amount being kindly advanced by the Trustee Board. Over half of the loan has been returned, and it is the earnest

wish of the Tennis Committee to have the entire amount paid back in two years' time. The courts are well kept, and considered the equal of any in the city. This season over seventy young people took advantage of the privilege. Robt. Kerr is chairman of the Y.P.L. Tennis Section and E. W. Kay, Secretary-Treasurer.

PHOTOGRAPHIC CRADLE ROLL

The Sunday School Photographic Cradle Roll was organized by Mrs. C. H. McIlroy, under the direction of Mr. Powell, at the time of the opening of the new church in 1914. It is unique in that T. H. Morgan photographs each little member free of charge, and presents to the school the framed groups, of which there are now seventeen, with nearly six hundred faces. Other features are birthday cards, sent by the secretary; annual tea party for children and mothers; and the beautiful graduating exercise "Open the Gates." Frequently whole families are brought into the church through this department. Mrs. W. N. Tallman is superintendent.

DISTRICT VISITORS

In 1913, twelve district visitors were appointed, each visitor assuming the oversight of church members living within a stated geographical section of the constituency, as well as the delivery of the quarterly communion cards. The growing church membership, however, made the individual task too great, and in 1921, the boundaries were made smaller and twenty-one visitors were appointed. The continued increase of membership made it impossible for even this additional force to do the work effectively, and, in the spring of 1924, it was decided to enlist the services of a much larger staff of workers for the systematic quarterly calling.

PART REAR AND WEST VIEW OF CHURCH AUDITORIUM

SECTION OF CHURCH OFFICE
Miss P. L Holman, Church Secretary; Miss B. Dane, Assistant.

Lists containing names and addresses of ten families each were prepared and assumed by eighty visitors, their responsibility being to make personal calls, and to return lists to the church office with written notations of cases of illness, removals, new addresses, matters requiring the attention of the pastors, etc. The effectiveness of this method proved so satisfactory that the twenty-one official visitors, at their quarterly business meeting, were unanimous in their decision to continue this plan, and to confine their own special work to the calling upon, and the delivery of membership certificates to new members uniting with the Church, and the especial care of the shut-in members.

A MODERN CHURCH OFFICE

Since the introduction of the Church Secretary idea six years ago, and the establishment of an office on the premises, the work has grown to an unexpected extent, and has become one of the important features of the organization. A secretary's duties are very numerous and are hard to summarize. An outline of what they include, however, may be gleaned from the following:

Baptismal records; marriage records, (including details for church, city and government requirements;) funeral records; keeping of church membership in card and loose-leaf form, showing alphabetical, street and district groupings; giving and applying for church membership transfers; pastor's and general office correspondence; preparation of addressed quarterly communion cards, and typed lists for convenience of district visitors, including the necessary arrangements with the visitors, and the putting through of corrections and follow-up work growing out of information returns sent in by the district visitors; compiling of annual reports for church and conference purposes; co-operation and the necessary clerical work in connection with

evangelistic and other special endeavours and campaigns; receiving and reporting cases of illness or distress to pastors and convener of floral committee; distribution of benevolent funds at direction of pastors; maintaining list of shut-in members; supervision of Christmas cheer; caring for lost and found articles; record of rooming and boarding houses and positions of employment; co-operation with the various church organizations in regard to their individual enterprises and general assistance in the matter of providing information, sale of tickets, etc.; receiving notices from pastor, choir leader and representatives of societies for the weekly calendar, and the compiling and typing same for the printer, and proof reading; preparation of bill board, and weekly newspaper notices; receiving the many callers on varied church business, as well as answering the numerous telephone calls, and endeavouring to comply with the many and varied requests; calling board and committee meetings by letter and phone and occasionally making summarized or verbatim reports of meetings, addresses and sermons; follow up work in connection with board meetings in the matter of notifications of assigned duties, etc.; typing of order purchase forms, receiving of accounts, securing signatures of purchasers and presentation to finance committee; making out of cheques and payment of all monthly accounts as passed by the finance committee; keeping of cash book, ledgers and other records in such form as to preserve permanent records; preparation of membership certificates for new members and superintending personal delivery of same; correspondence with new members, acquainting them with financial method, and requesting support of the budget system and in cases of response, following later by sending envelopes and opening accounts; purchasing, addressing and delivery of eight hundred or more cartons of weekly budget envelopes, the weekly posting of payments and the sending out of quarterly state-

ments; the keeping of numerical and alphabetical records of contributors; recording of finances and banking; preparation of monthly synoptic lists of receipts and expenditures and showing these in comparision with month of year previous as well as similar comparison of accumulative amounts.

Payments of all funds may be made at the church office. In the case of the building fund, and others whose records are kept independently of the office, the office serves as a convenience, and weekly remittances of receipts are made to respective secretaries or treasurers.

One of the most recent additions, and one that is proving of general use is the synoptic group membership and adherent register, which provides an up-to-date list of groups which best co-operate in the work, activities and enjoyment of the church, viz.: cradle roll and kindergarten; junior; intermediate; young people; older group.

THE NATIONAL CAMPAIGN

"Canada nobly stood the trial of the great war, and at that time the vision of spiritual values was greatly intensified. The supremacy of sacrifice, the nobility of service, the reality and glory of the Unseen and Eternal, the promises of Christ, were the things by which we lived during the war."

That this heavenly vision should be retained, and this high standard not give place to selfishness and the love of ease, the five Christian communions: Anglicans, Baptist, Congregational, Methodist and Presbyterian unitedly planned a great forward movement to rouse all Christians to a clearer understanding of their calling and stewardship in Christ their King, and to more adequately equip the church with men and money to enable it to meet the needs and opportunities of the New Day. The campaign was

launched in 1919, and planned to be completed February 14th, 1920.

This National Campaign proved a great national blessing, and gave much reason for gratitude to God. Thousands were called to a life of prayer and service. Churches that were formal and cold, awakened and became centres of power and influence. A spirit of brotherhood and comradeship, such as Canada never knew before, was manifested among the different branches of the Protestant Church and the financial appeals met with a cheerful and hearty response, exceeding all anticipations.

SPECIAL THANK OFFERING

Of the $4,000,000 undertaken by the Methodist Church of Canada, the sum of $15,800 was asked from First Methodist Church as its share. As our church had in the two or three preceding years subscribed well over $30,000 to the new church building fund, and $22,000 to the new organ fund, it was felt by many of our members that it would be difficult, if not impossible, to raise the $15,800 asked for. But so sympathetically and seriously did our pastor, officials, leaders and members devote themselves to all the objectives of the campaign, both the spiritual and financial, that much good resulted in every way, and at the close of the campaign it was found with great joy that the subscriptions totalled nearly $26,000.

The influence of the movement is still clearly felt in the work and progress of our Church in its various activities and uplifting aspirations.

Father of the Church

While every credit must be given to the men who assisted in the great task of bringing to a successful conclusion the building campaign of 1911-12-13-14, to Dr. D. Day Smith, must be accorded the chief honor. Dr. Day Smith was really the father of the movement. It was his breadth of vision that inspired, his unwavering fidelity to a high ideal that encouraged, and his supreme faith that finally won all the members, and carried the project to success. Many years before he had seen the impossibility of accomplishing great things for the Master in the cramped-up Church of 1868, and had, as early as 1901, discussed the advisability of building anew with Dr. Wilson. and later with his successor, Dr. Treleaven. When the psycological moment came, Dr. Smith was prepared, and soon gathered around him men who thought as he did, and who were willing to follow his leadership.

Daniel Day Smith was born in the township of Eramosa, eight miles from the city of Guelph, in the County of Wellington, on July 16, 1844, a son of the late Archibald Smith, J.P. and Mary Day Smith. He received his early education in the public school and intended, as an occupation, to become a farmer, but an accidental injury, suffered when he was fifteen years of age, made him a cripple for life and thus prevented him engaging in that calling. On recovering from his injury he attended the W. Wetturald High School of Rockwood, Ontario, to prepare himself to enter Toronto University. There he began the study of medicine with the late John Hewitt, of the city of Guelph, remaining with him for one year, and then entered the Toronto School of

Medicine and obtained his degree of M. B. from Toronto University in 1866 and the degree of M. D. in 1867.

He started the practice of medicine in the village of Fergus, County of Wellington, in 1866, remaining there two years, and where an attack of inflamatory rheumatism laid him aside from all work for eight months.

On his recovery he started practice in the village of Drayton, County of Wellington, and remained there for fourteen years, until the strenuous work so undermined his strength that he was compelled to sell out and take a rest. He then came to the city of Hamilton in 1882 and purchased a drug business on the corner of Wellington and King Streets, and, as health and vigor were restored, he returned to the practice of medicine, giving his drug business up to his brother, W. B. Smith, and has been engaged in the practice of his profession up to the present time. During his residence in Drayton, he served in various public positions, including school trustee for fourteen years; treasurer of Drayton church, thirteen years; recording steward of Drayton circuit, twelve years; conductor of the church choir, twelve years, class leader, eight years. He secured the incorporation of Drayton Village and was reeve for one year and a member of the village council until he left for Hamilton.

On his arrival in Hamilton he joined First Methodist Church, being drawn to do so by the delightful home feeling experienced among its members and by the splendid gospel services of the late Dr. Alexander Langford. Not long after his arrival he was asked to become choir leader and reluctantly took charge, serving in that capacity three years. He was also appointed leader of a class and treasurer of the Quarterly Board at that time. In 1886, four years after joining the church, he was appointed treasurer, both of the Quarterly and Trustee Boards and has held that position up to the present time. In 1893, when the Sunday school

was burned he was chairman of the building committee for the erection of a new school. He was also chairman of the building committee with T. S. Morris as secretary, when the present beautiful building was erected in 1912. He has been chairman of the music committee ever since resigning the leadership of the choir and with the assistance of William Laking, Albert E. Baker and C. P. Rason, the other members of the committee has been successful in securing the very best musical talent for the church.

Being treasurer of the church perhaps led him to see the necessity of a larger church in the splendid position in the city in which it is now placed, and for many years he tried to interest the ministers in charge, and the trustee board, to consider the advisability of building, and when Dr. E. B. Lanceley took charge he became interested and with enthusiasm entered into the project and succeeded in having the specifications and contracts accepted for the new church before his term of pastor was finished.

Rev. E. B. Lanceley, D.D.

It was under the pastorate of Rev. E. B. Lanceley that the vision of a great church, that could adequately cope with the needs of the day, and provide more than a Sunday meeting place for the large number of people, old and young, who formed its congregation, began to take definite shape.

Mr. Lanceley, born in Cobourg in September, 1857, came to Hamilton just about the time that the idea of the stone Church, to replace the structure of 1824, had taken hold of the officials of the day. That was in 1867. He associated himself with the Sunday school at once. When yet a small boy, E. B. worked as a telegraph messenger for about two years, and then spent another two in a drug store. Then he went into the office of the Sanford Manufacturing Company. It was while employed there that he heard the call of the Master to preach the Gospel. He at once took up study with a view to entering the ministry, and, at the earliest opportunity began active work. His first effort was on the Stoney Creek Circuit under Rev. Walter Rigsby, also a First Methodist old boy. The following year he enrolled in the Wesleyan College at Montreal where he took his theological course. He was ordained in 1882, and appointed assistant to Rev. Wm. Williams, president of the conference. The following year, he went to Strathroy as assistant to Rev. Dr. Sanderson. His first regular charge was West London in 1884; then Colborne St., London; Ridgetown; Dundas Centre, London; Sydenham St., Kingston; Port Hope and back to London for his second pastorate at Dundas Centre. From there, in June, 1909, he came to First Church. After three years of successful ministry he went to Howard Park Avenue

Methodist Church, Toronto, 1912, then to Central, and in 1920, Woodgreen Tabernacle, completing a dozen years of equally successful work in the Queen City.

At the first meeting of the Board of First Methodist after Mr. Lanceley's installation here, a committee, appointed in Rev. Dr. Treleaven's time, to investigate and report upon the condition of the roof of the church, brought in its findings. That report was to the effect that the roof was in bad condition, and should be renewed at a cost of approximately one thousand dollars. Mr. Lanceley informed the board that his observations led him to believe that a good many other things, which he enumerated, were necessary. The result was that the committee was continued with instructions to bring in a report upon the general condition of the building, and the repairs and alterations necessary. After long and careful study the committee reported that, to bring the building up to what it ought to be an expenditure of $21,000 would be necessary. This would provide the new roof; renew the foundation where necessary; put in a heating plant that would serve both church and Sunday school adequately; redecorate and make other improvements in both church and school. The board was face to face with a difficult situation. Every pew on the ground floor was rented, and there was a large demand which could not be accommodated. The expenditure of $21,000 would not increase the seating capacity. Moreover, the church afforded no facilities for institutional work, and most of the officials felt that to be as successful as it should be, the young people ought to be kept together by some means which the then existing church did not provide. Mr. Lanceley came out strongly in favor of a new church and was backed up by a substantial majority of the board. The question was submitted to the congregation in a well prepared circular at a special meeting, and opinion seemed to be so largely in favor of a new and modern church with all the necessary

equipment, that the board felt justified in going ahead. Dr. Lanceley organized a campaign, after the board had agreed that if $40,000 were subscribed toward a building estimated, at that time, to cost $100,000, it would be safe to go ahead. One Sunday morning Dr. Lanceley briefly laid the proposition before the congregation. At the close of the services he was waited upon by Alanson Moote, who informed him that he felt that the existing debt of $7,000 was a barrier to progress, and that if a new church should be decided upon, he would pay off this debt. This gave great encouragement alike to the pastor and trustees, and, in a short time, the campaign to raise $40,000 was successfully completed, and Mr. Moote paid off the old mortgage. Dr. Lanceley remained with the church as pastor until all the details were arranged, plans prepared, contracts awarded, and operations begun. In June, 1912, the closing service was held in the old stone church, and the demolition of the building began at once.

Dr. Lanceley was a strong and eloquent preacher, and earnest and attentive pastor, a splendid organizer and leader, and a true and warm friend, and was dearly beloved by the people, as were also his wife and family. He has been a frequent visitor and preacher in the new church during all the twelve years since his pastorate closed, and has always received a warm welcome.

Alanson Moote

Reference has been made to the splendid start given to the new Church movement, at its very inception, by the generous gift from Alanson Moote, of seven thousand dollars to wipe out the long standing mortgage debt. The guiding hand of God was surely in the making and in the giving of this money. Mr. Moote had been a resident of Hamilton, and a member of First Church for a comparatively short period. Born in Gainsboro Township (Moote Seetlement) in 1844, he had been brought up on a farm, and devoted his young manhood to his work with the same thoroughness that characterized all his after years. He strove to do his best in all things, and his two-hundred-acre farm showed it. His lands were always well tilled and clean; his buildings and fences always kept in the best of repair, and his business looked after with great care. He was successful as a grain grower as well as a stock raiser, and was able to lay by a store against a rainy day. The rainy day came in the form of not very good health, and misfortune to an enterprise in Buffalo into which he had put money. Mr. Moote went to the American city to look after the winding up of the business. Returning to Canada when this was completed, he successfully carried on a similar business (furniture) in Dunnville, and later, in Camden, conducted a general store and furniture business. After six years his health still not being satisfactory, he came to Hamilton and lived quietly for about a year before embarking upon a new enterprise. Then he bought land, laid out surveys and built houses on the lots. Then he bought Eastcourt, sold the residence and laid out the Moote survey. On this venture he cleared sixteen thousand dollars in a short

ALANSON MOOTE

time. One day, discussing his success with Mrs. Moote, he said to her, "You know, I have always worked very hard for all I have made. This is the first I have made easily. I think I owe half of this to the Lord." The Church building idea which was just coming into being gave him the opportunity. He paid off the mortgage and gave one thousand to the missionary cause. Criticised by some of his friends for this course, his reply was, "If you knew how I was blessed in giving it, you would not talk that way." The eight thousand dollars was not even placed in his bank account. The moment he received it he turned it over to the church treasurer.

Mr. Moote was always a religious man and a staunch Methodist, and was a class leader, Sunday school teacher and a Sunday school superintendent before he took up residence here. Coming to Hamilton in 1901 he became a member of First Church, and was a society representative on the Quarterly Board and a member of the Trustee Board at the time of his death in 1912. While a hard worker and always a busy man, he was kind and gentle, thoughtful and earnest. He was essentially honest; his word was as good as his bond; his promise was never unfulfilled. Family worship was daily held in his home.

Mr. Moote was twice married. Two daughters of the first union died in young womanhood. One of them, Mrs. (Dr.) McKeague of Winnipeg, leaves a son, Herbert, at Michigan City, Indiana. His second wife is a devoted member of this Church, and their son, Rev. Stanley A. Moote, B.A., B.D., is pastor of the Methodist Church at South Cayuga. Stanley's wife, who was Miss Grace Wood, B.A., is a daughter of Rev. Frederick Wood, Missionary in India. They have a little son, Robert Frederick. A brother of Mr. Moote resides at Fenwick, and a sister, Mrs. Hippell, is mother of Mrs. (Rev.) Isaac Moir of Port Colborne.

Thirty-five Years Sexton

He liveth long who liveth well;
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

—Dr. H. Bonar

While, during the century of its existence, a century in number of ministers have served the church, the care and custody of the property have been in the hands of very few men. Sergeant Brydges was the first sexton, as far as any records show. As a soldier, Brydges had won his stripes before coming to this country, and, upon settling down here, had been appointed drill instructor to the Men of Gore. It was his duty to give them their one day's training every year, for which purpose they came from all parts of the District of Gore. There is nothing to show that he received any remuneration for his services as sexton, and when Benjamin Dunnett succeeded him it is certain that the job carried no salary. Upon completion of the stone church, provision was made in the rear part of it for the infant class, and the small, separate building which the little tots occupied was moved to the north and converted into a sexton's house. Immediately after the opening of the church, Mr. Cook was appointed to office and took up his residence there. After nearly six years he was succeeded by William Kemp, on December 1, 1874, "at $100 a year, on condition that he attended to all the work of the church and grounds, such as sawing and piling wood, cleaning the snow off the sidewalks, etc." Mr. Kemp served the church well for a number of years, but in the early 80's retired, and, after two others had been tried for short periods, George

Rev. T. L. Kerruish
Associate Pastor

Rev. J. E. Hughson, B.A., D.D.
Pastor

Phoebe Lois Holman
Church Secretary

Harry J. Allen
Organist and Director of Music

Edward Kemp
Sexton

John Bristow
Sexton 35 years

William McClymont
Engineer

Fisher came on and continued until 1889, giving faithful service. Upon resigning he was succeeded by John Bristow, whose appointment dated from October 20, at a salary of $150 a year, and free house. A more faithful man never served any church. Every duty was always well and promptly done during the thirty-five years that he carried on—and even since retirement he has ever shown the same willing disposition. Having been a local preacher before coming to Hamilton, Mr. Bristow became a member of the Quarterly Board upon his arrival, and has continued in that office to the present time. In the prayer and fellowship meetings he has always taken an active part, and his exemplary Christian life has been a source of strength to the church. Peter Cochran followed Mr. Bristow for a short term, and was succeeded by E. Kemp, the present sexton. With the opening of the present church the services of an engineer had to be secured, the position having been held by F. Smith, John Kelman, Fred Brown, and two or three others before the present man, Wm. McClymont was secured. From 1869 to 1924 the cost of this service to the church increased from $100 and free house to $3000 a year.

Ministers of First Church

Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.

—Charles Wesley

Egerton Ryerson Young—1840-1909—born at Crosby, Ontario; began ministry at Port Dalhousie; came to Hamilton 1867, and went to Norway House, Hudson Bay Territory the following year to devote his life to Mission work among the Indians; was a powerful preacher and evangelist, an untiring worker, and a devoted friend. The building of the stone church was begun under his pastorate.

James Kines—1840-1897—born at New York, entered the ministry in 1868, and came to First Church as his first pastorate, although in 1866, as a probationer, he had charge of the work at Sidney. From Hamilton he went to Keene, County of Peterborough. He was a jovial, hearty gentleman, an earnest and sincere preacher and pastor, and wa- beloved by all. The stone church was completed and dedsi cated in his time.

William Wilson Ross—1837-1889—came to First Church at the age of 32 from Metis, Quebec, and went to Toronto in 1870. He was a devoted man of God, and was active in all work of the then new church.

William Galbraith, LL.B., Ph. D.—1842-1908—born at North Monaghan, Ontario; entered the ministry at 28; came to First Church from Streetsville in 1870; served two years and went to Montreal. He was a profound preacher, serious and scholarly, and achieved considerable success during his ministry here.

Andrew Cunningham—1844-1899—born at Bondhead, Ontario; entered the ministry at the age of 28; served in Toronto and came to Hamilton in 1872 for his first regnlar ministry; went to Cooksville Circuit in 1873. He was a very pleasant man with a winning style, and a good preacher. He married Miss Eliza Rice, of Hamilton, daughter of Rev. Dr. S. D. Rice, principal of the Wesleyan Female College.

William Wellington Carson—1845-1896—began his ministry at 28; came to Hamilton from Kingston in 1873, and went to Brant Ave., Brantford, in 1876. Mr. Carson was genial, brotherly, and a great favourite among the young people. It was during his time that the name of the church was officially changed from King Street to First Methodist.

William S. Griffin, D.D.—1826-1917—born at Waterdown, Ontario; came to First in 1876 at the age of 50, and served three years; subsequently secretary-treasurer of the superannuation fund of the Methodist Church for many years.

John Wakefield, D.D.—1830-1915—was born in Warwickshire, England; came to First Church from Chatham in 1879, going from here to Goderich. He was a man of great force of character, courageous and outspoken, and a good leader, yet of a gentle and lovable disposition.

Alexander Langford, D.D.—1835-1920—born at Edinburgh, Scotland, and came to Hamilton from Chatham at the age of 47, going from here to Grace Church, Winnipeg. He had previously, before the setting off of the city churches, served Wesley, MacNab, and King Street. He was an earnest and faithful preacher, devoted pastor, a good revivalist, and a man of very strong personality.

John Kay—1838-1907—born at Napanee, Ontario, and came to Hamilton from Thorold in 1885, going from here to Wellington Street, Brantford. Hes was large hearted, broad minded, and deeply earnest.

William Henry Laird—1836-1891—born at Ancaster, Ontario, came to Hamilton in 1888, and died in the middle of his third year here. He was an exceptionally fine type, physically, a good preacher and a strong man in every way.

W. E. Pescott, B.A.—a native of the Island of Guernsey, but came to Canada as a youth, and was appointed to First Church upon the death of Mr. Laird. Has since held many important pastorates and is now at Kitchener.

James VanWyck, B.A.—1846-1897—born at Stamford and came to Hamilton from Welland Avenue, St. Catharines, in 1891, going to Gore Street from here. He was a man of transparent honesty, tender heart, and a passion for Christ; a strong preacher and good pastor, and a leader in every good work.

Isaac Tovell, D.D.—Born in Eramosa township, county of Wellington in 1845, and came to First Church from Gore Street in 1894, going from here to Trinity, Toronto. He has been associate pastor of that church for many years, and was one of the heartily welcomed visitors and speakers at the Centennial celebration.

W. L. Rutledge, D.D.—Born in Ireland in 1849, and came to First Church in 1897, after a successful five-year pastorate at Brant Avenue, Brantford. From First, he was transferred to Central, Woodstock, and retired from the active work in 1919, his last pastorate being North Street Church, Goderich. Dr. Rutledge came to Hamilton upon his superannuation, and has been a frequent preacher in First Church, and his addresses at the Centennial meetings were a great delight.

William F. Wilson, D.D.—1857-1917—born at Toronto, and came from that city to Wesley Church from whence he came to First in 1901. During the first year of his pastorate, the seating of the ground floor and gallery of the church was increased to its utmost capacity. Of Dr. Wilson it was said that few men had ever held the key to the heart of the

man on the street as he did. He was of a happy, cheerful disposition, a fine pulpit appearance, and a warm generous heart. His great strength was his preaching and his personality, and he was also a very attentive pastor.

Richard J. Treleaven, D.D.—1854-1921—born at Dungannon, Huron County, and came to First from South Parkdale, Toronto, in 1905, returning to Toronto after his pastorate here. He was a serious and godly man, a preacher of great ability, and a devoted pastor.

E. B. Lanceley, D.D.—Born at Cobourg in 1857, and came to Hamilton from Dundas Centre, London, in 1909, going from here to Howard Park, Toronto. It was under Dr. Lanceley that the new church campaign was begun.

T. J. Smith.—Born at Staffordshire, England, 1847, and became associate pastor with Rev. Dr. Lanceley in 1910. Is still a resident of Hamilton.

Charles O. Johnson, D.D.—1853-1916—came to Hamilton from Queen Street, Toronto in 1912, this being his last charge. His personal character, and speaking ability made him a particularly strong pulpit and platform man. During his pastorate, the present church and Sunday school were completed and dedicated.

William G. Martin.—Was associate pastor to Rev. Dr. Johnson during his latter two years, going overseas after completing that period, and accepting the pastorate of the Congregational Church at Brantford upon his return. He gave First very excellent service as preacher and pastor, and as leader of the financial campaign of his time.

Charles L. McIrvine, D.D.—Came to First Church in 1916 from Kitchener, and after four years, was transferred to Grace Church, Winnipeg. Coming at a time when the church's finances required a master hand, Dr. McIrvine proved himself fully equal to the task. He succeeded in greatly reducing the debt, and in his time the property adjoining the church was bought, the present organ installed,

and the great Forward Movement carried to a successful issue, First Church doing a part that was a surprise to Methodism.

Thos. L. Kerruish.—Born in Hamilton, and spent his early years here; was a member of the Sunday school, a teacher, a member of the choir, class-leader, and local preacher in the church; entered the ministry as probationer in 1882. In 1922 he became associate pastor to Rev. Dr. Hughson.

James Edward Hughson, B.A., D.D.—Born at St. John, N. B., January 29, 1871; came to First Church in 1920 from Winnipeg where he had been pastor of Grace Church for seven years; was overseas as chaplain with the rank of captain. His pastorate occupied the last four years of the first century of the church's history, and began the new century with the birth of the United Church of Canada.

Architecture of First Church

We love the place, O God,
Wherein Thine honour dwells;
The joy of Thine abode
All earthly joy excels.
It is the house of prayer,
Wherein Thy servants meet;
And Thou, O Lord, art there,
Thy chosen flock to greet.

—Dean William Bullock

Upon the completion of the present church building in 1915, W. E. N. Hunter, the architect, wrote the following description of the edifice in "Construction," the Journal of Architecture and Engineering:

The city of Hamilton is fortunate in possessing an ecclesiastical structure of extreme merit when viewed from every phase of architectural work. This edifice, opened May 10, 1914, occupies a square enclosed on three sides by King, Wellington and Main streets. The site, two hundred by three hundred feet, provides an excellent setting in conjunction with a public park opposite King street upon which thoroughfare the main facade faces. The exterior is treated in buff tapestry brick with raked out joints of five-eighths inch thickness; artificial stone trimmings of crandelled surface and rubbed finish; pitched roofs of purple slate and tile, and dome treated in a deep red Spanish tiling.

The problem in ecclesiastical work, especially in the Methodist, Congregational, Baptist and Presbyterian churches, where the preaching is the most important part of the service, is to provide a well-shaped auditorium, unobstructed and direct view of speaker and choir, and good acoustics. All three are about equally important. In this

case it was all important to get a large auditorium and Sunday school at a low cost. The location being so prominent, and the church the first Methodist church in Hamilton, the architect decided to give it a monumental treatment, and elected to work it out in the Italian Renaissance style as well as possible, subject to the limitations of cost and utility.

The building is two hundred feet long by one hundred and ten feet wide. The auditorium seats sixteen hundred persons, the choir sixty, and the Sunday school proper, nine hundred and fifty; besides this, there is a large kindergarten department in the basement of the Sunday school to accommodate three hundred and fifty scholars, and capable of grading or subdividing.

There are five large entrances to the building, three to Sunday school and two main entrances to the church. Two of the entrances to the Sunday school are also used for the church; and in addition is a wide basement or area entrance to the gymnasium or social hall, so that this room may be used without passing through any other part of the building.

The most important feature is the large auditorium surmounted by a dome sixty feet in diameter, supported on eight large reinforced concrete piers and arches—four small and four large ones with a thirty-six foot span.

The decoration of the auditorium is very striking, the colors blending in a restful harmony. The tones are a sage green ground with enrichments in stencil for border, forming a background for the treatment of the arches, piers and dome. The piers and arches have a dull bronze finish and the dome gold with relief work in the ribs and cornices; the panels are enriched with large acanthus leaf design. The dome is the central feature of the building, and the glow of light thrown up into the top is reflected into the room proper, furnishing a soft, well diffused light. At the base of the dome, indirect mirror reflectors are used, while at the

top of the interior dome, sixty feet from the floor, is a ring of electric lights placed in rosettes, giving the effect of golden pollen in a flower. Under the cornice of the dome is the same treatment, which tends to lighten up the shadows caused by the strong indirect light above the cornice. The system of lighting throughout is the semi-indirect.

The interior finish in all halls, stairs, first and second floors is clear white oak, fumed to soft rich brown; the other woodwork is southern pine finished natural. The art glass is a simple amber opalescent field in rectangular panels, with laurel leaf border in soft green and woody browns. In the vestibule is a wainscoting of soft gray brick, Norman size, with stone cap and base; vaulted ceiling and red tile six by nine inches with ornamental inserts.

The Sunday school is arranged with a large assembly room in the centre, lighted by skylight leaded glass, surrounded by class rooms, each one seating thirty scholars and entered on each floor by means of rolling partitions. A large ladies' parlor on the second floor is connected with the class-room by folding or accordian door, and a large Bible class room on the first floor, each of which seats one hundred and twenty persons. A special feature of the Sunday school is an orchestra balcony over the platform, and choralcello screen on each side. In the face of the balcony railing is a moving picture screen that may be rolled up out of sight and used at a moment's notice.

The gymnasium, consisting of two bowling alleys, dressing rooms and lockers, under the auditorium or church proper, when used for entertainment will seat about one thousand persons. The dining-room seats three hundred.

One of the important things in church building is the heating and ventilating. The system in this building is known as the fan system; the fresh air passing over steam coils and into the building at an average velocity of three

hundred and fifty to four hundred feet per minute, and drawn off by vent shafts through the roof. Direct steam is used to heat all outlying points, such as vestibules, halls, toilets, board room, parlors, kitchen, shower room, etc. Re-circulating dampers are provided, so that the air in the building can be re-circulated over steam coils and into the building, until the audience assembles, when the fresh air is drawn over the coils and the foul air expelled. The electric fan is ten h.p. and the steam boiler one hundred and twenty h.p. The air is changed four times per hour and controlled in various rooms by means of dampers or deflectors in pipes or ducts, also cables to control board in the boiler room.

In planning for a heating and ventilating system for a church auditorium, a convenient method is to assume one hundred occupants as a basis, or "unit," and proportion the different parts of the apparatus according to the data given in the following table from an article by C. L. Hubbard on The Heating and Ventilation of Churches. In this way the size is easily approximated for the conditions in any particular case, and space may be reserved in laying out the plans; while the location of flues and registers may be determined in a general way.

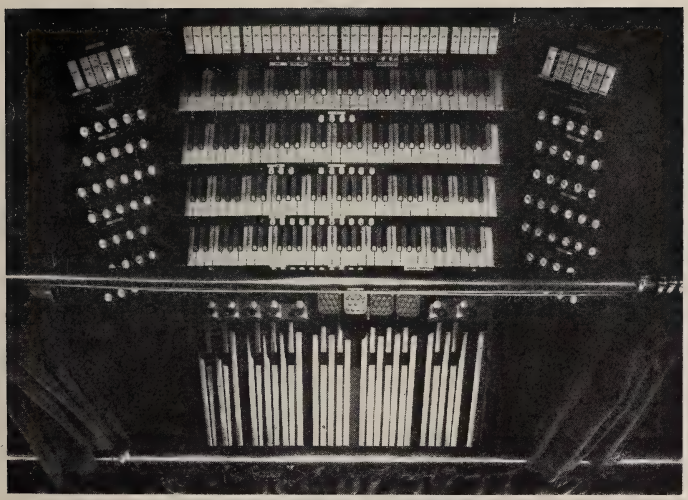
Proportions of furnace heating apparatus for one hundred occupants, outside temperature 0; air supply per minute, 2,000 cubic feet; grate area of furnace, 5 square feet (30 inches diameter); air passages through furnace, 6 to 7 square feet; grate area of stack heater, 0.78 square feet (12 inches diameter); chimney flue, 40 to 50 feet high, 70 square inches for round flue (10 inches diameter), 90 square inches for rectangular flue (8 inches by 12 inches); supply and vent flues, 8 square feet; cold air duct, 7 to 8 square feet. This data is for average conditions; for especially exposed locations, increase furnace grate area from five to ten per cent., or even more, all other dimensions remaining the same as in above table.

The Organ

Yea! we know that Thou rejoicest
O'er each work of Thine;
Thou didst ears and hands and voices
For Thy praise design;
Craftsman's art and music's measure
For Thy pleasure
All combine.

—Francis Pott

Those who were present at the opening of the church in 1914, will remember the large unoccupied space back of the platform. This was intended for a large and fine organ some time. The ladies, with their love for the beautiful, and their well-known generosity, had a pair of rich curtains made, and hung at the front of this gaping space, taking away the bareness that was anything but artistic, and giving to the auditorium a beauty and charm that nothing else could have done. At that time few people thought that an organ could be procured for many years, but, early in the year 1919, one of the church members approached Dr. McIrvine with the suggestion that he would like to install an instrument as a memorial to his wife. Unfortunately, such a proposition was beyond his financial ability, but it supplied the incentive which led to the movement which resulted in the Brotherhood volunteering to raise $15,000 by subscriptions, and have a first-class instrument put in at once. The campaign carried on by the Brotherhood proved successful from the start, and, the amount having been raised, a congregational meeting was held on April 29, 1919, and it was decided to add an echo organ to be placed under the north gallery. Tenders were called for, and a contract awarded by the trustee board, to Casavant



PRESENT ORGAN CONSOLE

Freres, Ltd., of St. Hyacinthe, Que. The organ front was built according to plans and specifications drawn by the church architect, W. E. N. Hunter, and the installation of the instrument was completed in the spring of 1920. The total cost of the instrument and echoes including architectural plans and installation was $21,139.93. The Brotherhood in its campaign had the hearty co-operation of Dr. McIrvine, and the generous support of the whole church. The organ is described as follows:—

Great Organ

1	Double Open Diapason	16
2	Open Diapason, No. 1	8
3	Open Diapason, No. 2	8
4	Doppel Flute	8
5	Flute Harmonique	8
6	Stopped Diapason	8
7	Salacional	8
8	Wald Flute	4
9	Octave	4
10	Fifteenth	2
11	Mixture, 4 ranks	—
12	Trumpet	8

Swell Organ

13	Bourdon	16
14	Open Diapason	8
15	Stopped Diapason	8
16	Viola di Gamba	8
17	Voix Celeste	8
18	Aeoline	8
19	Principal	4
20	Flauto Traverso	4
21	Piccolo	2
22	Cornet, 4 ranks	—
23	Cornopeon	8
24	Oboe	8
25	Vox Humana	8

Choir Organ

26	Geigen Principal	8
27	Melodia	8
28	Dulciana	8
29	Viola	8
30	Dolce Flute	4
31	Flageolet	2
32	Clarionet	8
33	Harp	—

Solo Organ

34	Stentorphone	8
35	Gross Flute	8
36	Viole d' Orchestra	8
37	Traverse Flute	4
38	Rohr Flute	8
39	Tuba	8
10	Cor Anglais	8

Pedal Organ

41	Double Open Diapason	32
42	Open Diapason	16
43	Violone	16
44	Bourdon	16
45	Gedackt	16
46	Flute	8
47	Bourdon	8
48	Violoncello	8
49	Trombone	16

Echo, Great Organ

50	Open Diapason	8
51	Stopped Diapason	8
52	Dulciana	8
53	Flauto Amabile	4
54	Orchestral Oboe	8

Echo, Swell Organ

55	Viole Celeste	8
56	Viole Orchestra	8
57	Quintadena	8
58	Flute	4
59	Vox Humana	8
60	Chimes	—

Echo, Pedal Organ

61	Bourdon	16
62	Lieblich Gedacht	16

Couplers

63 Great to Pedal
64 Swell to Pedal
65 Choir to Pedal
66 Solo to Pedal
67 Echo Great to Pedal
68 Echo Swell to Pedal
69 Swell to Pedal Super
70 Solo to Pedal Super
71 Swell to Solo
72 Swell to Great
73 Swell to Great Sub.
74 Swell to Great Super
75 Swell to Choir
76 Swell to Choir Sub.
77 Swell to Choir Super
78 Choir to Great
79 Solo to Great
80 Solo to Great Sub.
81 Solo to Great Super
82 Solo to Swell
83 Solo to Choir
84 Solo Sub.
85 Solo Super
86 Swell Sub.
87 Swell Super
88 Great Sub. on Stops G.
89 Great Super on Stops A.
90 Great to Solo
91 Choir Sub.
92 Choir Super
93 Solo Unison off
94 Swell Unison off
95 Great Unison off
96 Choir Unison off
97 Echo on Main off
98 Echo on
99 Echo Great Sub.
100 Echo Great Super.
101 Echo Swell to Echo Great
102 Echo Swell Sub. to Echo Great
103 Echo Swell Super to Echo Great
104 Echo Swell Sub.
105 Echo Swell Super
106 Tremolo Swell
107 Tremolo Choir
108 Tremolo Solo
109 Tremolo Echo

Pistons Between Manuals

110 Five Adjustable Combinations to Great.
115 Five Adjustable Combinations to Swell.
120 Three Adjustable Combinations to Solo.
123 Three Adjustable Combinations to Choir.
126 Five Adjustable Combinations to Pedal.
131 Two Adjustable Combinations to Echo Great.
133 Three Adjustable Combinations to Echo Swell.
136. Four Pistons on all Stops (Foot).

Combination Couplers

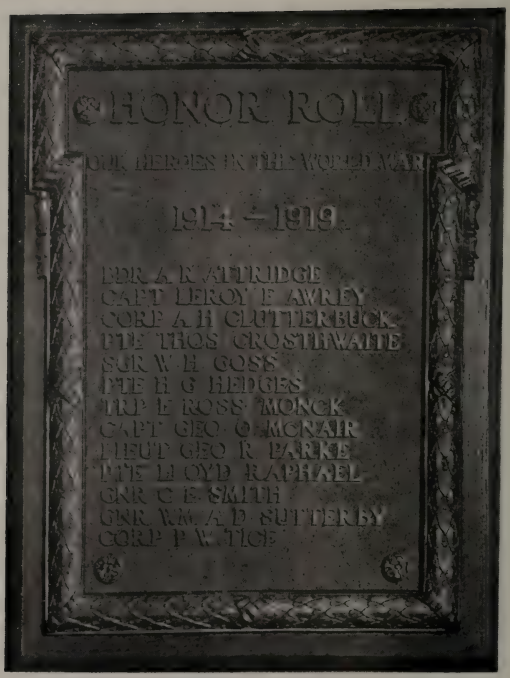
140 Pedal Pistons to Solo
141 Pedal Pistons to Swell
142 Pedal Pistons to Great
143 Pedal Pistons to Choir

Reversible Pistons

144 Reversible Solo to Pedal
145 Reversible Swell to Pedal
146 Reversible Great to Pedal
147 Reversible Great to Pedal (Foot)
148 Reversible Choir to Pedal
149 Reversible Swell to Great
150 Reversible Choir to Great
151 Reversible Solo to Great
152 Reversible Swell to Choir
153 Reversible Full Organ

Balanced Pedals

154 Swell Pedal to Swell
155 Swell Pedal to Choir and Solo
156 Crescendo Pedal
157 Crescendo Indicator, made with small Electric Lamps
158 Wind Indicator
159 Full Organ Indicator
160 General Release
161 Adjuster



MEMORIAL TABLET
In Honour of Our Fallen Heroes in the World War.

First Church Honor Roll

We march to fight with the powers of night,
That have held the world in sorrow;
And the broken heart shall forget its smart,
And shall hail a joyful morrow.
We fight with wrong, and our weapon strong,
Is the love which hate shall banish;
And the chains shall fall from each ransomed thrall,
As the thrones of tyrants vanish.

—Mrs. Ella S. Armitage

This church gave a large quota of its young men to the service of humanity in the great war, and among those who made the supreme sacrifice were a number of the earnest workers in the young people's activities. The honor roll is:

Pte. Gordon Almas
Pte. W. H. Almas
Pte. W. J. Anstey
Pte. William Auld
Pte. B. B. Awrey
Pte. George H. Awrey
Trp. J. F. Almas
Lieut. W. L. Attridge
Sgt. W. F. Baker
Lieut. L. Barnes
Pte. B. Baxter
Pte. F. E. Belchamber
Driver E. A. Bell
Driver E. B. Ballentine
Pte. Walter Best
Pte. C. Bousfield
L/Corp. H. Bowman
Sgt. J. S. Burpee
Corp. R. F. Butterworth
Pte. Bolingbroke
Lieut. E. Chagnon
Pte. C. S. Clegg
Pte. J. J. Clegg
Pte. W. T. Clark
L/Corp. H. C. Cook
Gunner W. M. A. Cross
Driver George S. Cross
Pte. W. E. Cline
Pte. H. F. Coon
Pte. Reg. Clark
Capt. H. C. Clappison
Gunner K. Cameron
Pte. Archie S. L. Davis
Pte. J. W. Denning
Gunner P. G. Dodson
Pte. Orval Dodson
Lieut. R. Dunlop
Gunner W. J. Dunn
Pte. J. F. Dunn
Pte. W. Dickinson
Sgt. G. A. Dingwall
Pte. H. Eaton
Pte. W. H. Hannah
Lieut. G. T. Evans
Gunner Roy Forbes
Sgt. Fred Harding
Pte. Chas. Henry
Pte. H. Hill

Pte. S. Hogarth
Sgt. Thomas Hutchinson
Cadet W. R. Gayfer
Pte. P. Herbert
Pte. E. Harris
Corp. G. Heath
Lieut. Roy Hamilton
Lieut. H. F. Hazell
Pte. W. H. Fearnside
Pte. E. C. Fearnside
Pte. J. R. Fearnside
Lieut. M. Jackson
Lieut. J. R. Jamieson
Pte. E. Jewill
Pte. L. Lewis
Lieut. M. H. Lounsbury
Lieut.-Col. D. P. Kappele
Pte. W. W. Kennedy
Capt. Robt. Kerr
Corp. G. Kingdon
Pte. H. D. Kellond
Pte. Jas. Keller
Capt. J. L. Kappele
Lieut. John Kohler
Pte. F. Jarrett
Sgt. Major W. W. Lees
Sgt. S. Longhurst
Pte. J. G. Lowe
Pte. W. B. E. Lumsden
Pte. John Lyle
Sgl. J. H. Lyne
Gunner G. Mackinson
Pte. R. Mason
Lieut. R. McBernie
Pte. T. McCann
Pte. A. G. McCrae
L/Corp. G. Monck
Pte. A. E. Murray
Capt. H. Murray
Capt. H. A. Mountain
Pte. G. E. Martin
Capt. W. G. Martin
Lieut. R. McBride
Lieut. R. Maxwell
Lieut. J. F. Mountain
Spr. A. L. Merritt
Spr. J. D. Moyer
Capt. H. Parke
Lieut. R. W. Park
Sgt. R. C. Pettigrew
Sgt. Cam. Pecover
Pte. L. E. Pilgrim
Pte. L. Powell
Pte. G. A. Peacock
Pte. R. H. Patterson
Pte. George R. Parke
Pte. F. G. Reid
Pte. W. E. C. Rickards
Pte. C. Rickards
Lieut. H. Robinson
L/Corp. B. Rolls
Pte. W. J. Rundle
Lieut. J. Robinson
Lieut. Stuart Reeves
Pte. A. T S. Sabine
Corp. R. E. Seymour
Sgt. R. E. Smith
Staff-Sgt. S. R. Smith
Pte. Roy Smye
Sgt. A. Stevenson
Gunner William Street
Driver Claud Street
Pte. Claud Smith
Pte. J. C. Smith
Pte. O. P. Smith
Pte. R. E. Sheppard
Pte. H. E. Stipe
Sgt. W. Stewart
Cadet R. Raycroft
Pte. H. Tregenza
Corp. N. Vinton
L/Corp. H. T. Way
Pte. G. B. Waterbury
Pte. K. R. Walsh
Pte. Dan Webster
Sgt. W. T. Whitelock
Lieut. H. Wickett
Band-Master T. C. Wilson
Lieut. W. J. Wright
Cadet M. Ward
Pte. C. P. Wright
Pte. J. E. Watson
L/Corp. W. Watson
Pte. W. H. Walsh
Gunner L. F. Waldron
Pte. A. G. Posher
Pte. V. D. Vollick
Pte. R. T. Doige

Given to the Ministry

How beauteous are their feet
Who stand on Zion's hill;
Who bring salvation in their tongues,
And words of peace reveal.
How cheering is their voice,
How sweet the tidings are!
"Zion, behold thy Saviour King;
He reigns and triumphs here."

—Dr. Isaac Watts

First Church has made a very considerable contribution to the ministry. Among those who attended its school and took part in its other activities before entering upon their duties as preachers of the Gospel, are the following:

Rev. W. K. Bradshaw, Hamilton, chairman of the Hamilton District.

Rev. Bishop Berry, Philadelphia.

Rev. W. S. Daniels, Hamilton.

Rev. Walter Dunnett, Church's Ferry, North Dakota.

Rev. Robert N. Burns, Toronto.

Rev. W. H. Garnham, B. A., D.D., Toronto.

Rev. J. T. Heslop, Paisley Memorial, Guelph.

Rev. J. Bruce Hunter, London.

Rev. J. Fred Kaye, St. Catharines.

Rev. E. B. Lanceley, D.D., Toronto.

Rev. T. L. Kerruish, associate pastor First Church.

Rev. Thos. McNair, Winnipeg.

Rev. Stanley Moote, South Cayuga.

Rev. H. M. Pearson, Toronto.

Rev. W. L. Rutledge, D.D., Hamilton.

Rev. Isaac Tovell, D.D., Toronto.

Rev. Roy Van Wyck, Bay City, Michigan.

Rev. Egerton Ryerson Young, Newtonbrook.

Rev. R. E. Zimmerman, Secretary of Hamilton Conference.

Many who have gone to the House of Many Mansions may also be included in the list, such as: Rev. Egerton Ryerson, Rev. James Allen, Rev. Charles Keyes, Rev. Walter Rigsby, Rev. John Morris, Rev. Robert Harper. Five or six of the ministers mentioned were scholars at one time in the class of Rev. N. Burwash and John Rigsby.

Sunrise Prayer Meeting

Talk with us, Lord, Thyself reveal,
While here o'er earth we rove;
Speak to our hearts, and let us feel
The kindling of Thy love.
With Thee conversing, we forget
All time, and toil, and care;
Labour is rest, and pain is sweet,
If Thou, my God, art here.

—Charles Wesley

For many years a number of devoted Christian men carried on in this church the seven o'clock Sunday morning prayer meeting. Mr. Bristow, one of the survivors of the class, who became a member when he first came to the city says of it, "my first attendance at these meetings was about thirty-five years ago. The number attending, while not very large was very regular all the year around, from six to twelve elderly men being present every Sunday. The earnestness of their prayers more than made up for any lack of numbers; they came to pray, and pray they did, and I have no doubt their petitions had a beneficial effect on the services of the day. Deaths and removals dwindled the numbers until only William Dicker was left, and he would come and meet his Heavenly Father alone." Among those who attended this class besides Mr. Dicker were: Thos. Morris, John Skinner, John Bristow, George Kerr, Daniel Kappele, and J. C. Harris.

An Incident of Early Days

When our heads are bowed with woe,
When our bitter tears o'erflow,
When we mourn the lost, the dear,
Jesus, Son of Mary, hear.
—Dr. H. H. Milman

(By Rev. W. S. Daniels)

In the year 1833, William Gunby, his wife and small children, left their Lincolnshire home, and sailed from London, England, to Quebec, Canada, after a trying voyage of thirteen weeks. Upon landing they soon made their way to Hamilton. In need of money for the support of his family, the father proceeded, most of the way on foot, to York, now Toronto, in search of work. While he was absent, scarlet fever invaded the home, and the youngest child, a girl, died, leaving the lonely wife and mother to look into the open grave unsupported. But First Church, then an appointment on the old Ancaster Circuit, had been built nine years before, and its pastors, Rev. Henry Wilkinson and John Armstrong were shepherds over the souls of all the Methodists around the head of Lake Ontario. Near the old church, the remains of the settler's child were laid at rest. Soon the family removed to Nelson Township in the County of Halton, where other children were born and reared, and the sturdy parents made for themselves a comfortable home to which many descendants now trace their ancestry. The father, as a Methodist local preacher, travelled, on foot or on horseback for upwards of forty years, over a wide area conducting week-night prayer services, and preaching on Sundays in surrounding settlements. One son, now a man of eighty-five years, has followed in

his father's foot-steps, a local preacher for fifty years, and two grandsons have been successful ministers, one in the homeland, and one a missionary in Japan. And those of this name generally bring greetings to First Church after nearly a hundred years, remembering gratefully those who helped in the sad bereavement and inspired a sturdy pioneer, and his family, to witness for Christ.

TRUSTEE BOARD
FIRST METHODIST CHURCH 1924

Centennial Celebration

Jesus, I am resting, resting
In the joy of what Thou art,
I am finding out the greatness
Of Thy loving heart.

Thou hast bid me gaze upon Thee,
And Thy beauty fills my soul,
For by Thy transforming power
Thou hast made me whole.

—Jean Sophia Pigott

(*Favorite hymn of Rev. Dr. Treleaven, and sung in his memory at Centennial Celebration.*)

Sunday, October 5, 1924, a bright, warm and glorious Autumn day, saw the opening of the Centennial celebration. The first week was devoted to historical subjects and the first day was begun with an early morning service in the social hall, taking the place of the regular devotional meeting of the Brotherhood's Sunday morning class—the M.M.M. Rev. Dr. Hughson, the pastor, presided over a large gathering of men and women, among whom were many of the veterans of the church. William Laking, following hearty singing of old familiar hymns, offered the opening prayer, and Dr. Hughson introduced the speaker, Rev. W. L. Rutledge, D.D., who had been pastor when the diamond jubilee was celebrated in 1899.

Dr. Rutledge told of having attended Benjamin Dunnett's class sixty years before, and recalled many incidents of those old days. He paid tribute to the fidelity of the officials at the time of his pastorate, a goodly number of whom were always to be seen and heard at the midweek prayer service—such men as William Hunter, father of the architect of the present church, William Dicker, Harry Gayfer, Thomas Morris and his son, Thomas S., John Skinner and Hugh Murray.

Short addresses by two of the oldest officials, William Laking and Dr. Day Smith, followed; Mrs. Thomas Morris, president of the Pastor's Aid said a few words of greeting; Thomas S. Morris told a few incidents which had been called

to his mind while hunting up historical matter and Cal. Davis brought a message from John Bristow, who was kept from the meeting by a heavy cold. Mrs. C. H. McIlroy played the accompaniments.

Morning Service

Rev. Charles W. Flint, B.A., LL.D., chancellor of Syracuse University, Syracuse, N. Y., was the preacher of the day. Rev. Dr. Hughson, the pastor, and Rev. Thomas L. Kerruish, associate pastor assisted at the service. Dr. Hughson introduced Dr. Flint as a Canadian boy who was making a brilliant career in the United States.

Chancellor Flint, recalled the inspiration he had received, as a boy, from the preaching of a former pastor of First Church, Dr. Lanceley, and the great pleasure it gave him to renew fellowship with Dr. Hughson, after twenty-five years. "I am going to speak to you about the most valuable thing you have had in this church during your stewardship of one hundred years", he announced, in presenting his text from the first chapter of Colossians: "This mystery, which is Christ in you, the hope of Glory." This mystery of Christ in you is the most precious thing this church has ever had. The word mystery has three meanings. One is that mystery is an impenetrable secret that cannot be found out; a second, that a mystery is something that can be found out later, but not now; the third, that a mystery might be something known to some but not revealed to others. Your relation to Christ as a church and as individuals, partakes of all three phases. There are some mysteries of Christ it is impossible to understand until we shall see Him face to face—they are to be felt, rather than understood. He lives in your life not as a friend who is dead. He is not dead; he is to you more than all or any—unique, stange and wonderful. And these words mean more to us of to-day than they did to the

Colossians. "Christ in You." What is you? You, the real self, the "I"; the feeler, the thinker, the actor in the case —the very centre. So, if Christ is in us, He will manifest Himself in our thoughts, expressions and activities; He will dominate our lives. With Christ in us we see what He sees; we interpret what He interprets; we value what He values.

I do not think we preach enough from the pulpit about hope of glory. I do not mean hope of glory in the next world, but in this world. Hope is not limited to the next life—it is for this life, too. Hope in this life determines what we see. Christ in us will close our eyes to some things, and open our eyes to others. We shall not glimpse the sordid things of life, but will have our vision focused on the beauties of God. In the Bible, the disciples saw only the sinning woman, but Christ saw the soul, ripe for repentance. As Jesus is in me, so shall I interpret the world around me. We shall not only see things, but, in many cases, we shall see through them. Jesus Christ in us is the hope of glory in the kingdom to come, just as Christ in us is our glory in this mundane existence. But what we are to-day is our only hope of glory in either world. It is not the Jesus who died twenty centuries ago, but the Christ who lives to-day and is present in us, that is our hope. Only as He lives and touches our personality to-day do we live and hope.

This mystery of which you have been the custodian has been the most precious thing you have had this last hundred years.

Evening Service

In introducing his subject in the evening, Chancellor Flint said that, in spirit and enthusiasm, First Church was certainly one hundred years young. The day had been an inspiration to him. While it could be doubted if there was any more weight to the gray matter in the cranium of a

man of to-day than in one of a thousand years ago, we live more in a day now, than they of a hundred years ago lived in a week. Life is constantly progressing, as a study of the past hundred years will show. Chancellor Flint then gave a masterly review of the progress of the past hundred years. Coming out strongly for temperance, in concluding, he expressed the hope that, instead of the worst elements in Canada and the United States working together to produce evil, the best elements would appeal for reciprocity in all that was best, and give the Kingdom of God that chance to grow, for which we daily pray.

YOUNG PEOPLE'S MEETING

Several hundred young people were present at the first centennial meeting of the Young People's League on Monday, October the 6th. The meeting was held in the social hall, which presented a most inviting appearance with its centennial colors of purple, gold and green, the work of Miss Maud Butler, Egerton Sherwood and Bill Jamieson. The decorations had been planned by the League cabinet, and its words of welcome, centennial sign, and big banner, "Enter to Learn—Go Forth to Serve," the handiwork of Wilfrid and John Morris, were both artistic in appearance and forceful in their message.

The meeting was in charge of the missionary department, Harry Blackburn, convener, and was planned to show the importance and need of tithing in the extension of Christ's kingdom. Following the community singing, a sketch, "Diana's Dollars" was presented by Misses Carol Richardson, Neva Coulthart, Mrs. Harry Blackburn, and a number of girls in a chorus. The theme was how one girl learned to tithe. Another sketch, showing different members of God's kingdom claiming exemption from tithing, their excuses and pleas, and the final disposition of them by the Board of Exemption, was presented by twenty young

people, and was true to modern life and convincing in its judgement. C. H. McIlroy, chairman of the Centennial Finance Committee presented the centennial message clearly and concisely, and urged the support of the young people in its centennial missionary endeavour. The president, Miss P. L. Holman, endorsed Mr. McIlroy's request, and assured him of the loyalty and support of the League. An enjoyable duet was sung by Miss Dora Smith and Clifford Hall.

CENTENNIAL BIRTHDAY PARTY

No social event ever held within the walls of the present or previous church ever attracted such a gathering as that which assembled for the centennial birthday party on the evening of Tuesday, October the 7th. The Pastor's Aid of the church had announced it as a real old time tea party with plates for one thousand people. Before six o'clock, more than a thousand were present, and they continued to arrive until church and Sunday school were crowded. It was necessary to serve the supper in two relays and, while the first nine hundred were seated in the gymnasium, the others were entertained in the church, Mr. Harry Allen giving a recital for their benefit. The gymnasium was beautifully decorated in the purple, green and gold of the centennial colors, and on the head table was the birthday cake illuminated with its hundred candles. The wonderfully beautiful table decorations and the waitresses costumes were designed by Mrs. (Dr.) Hughson. The candles were lighted by Mrs. Egerton Young, widow of the pastor who presided at the opening of the stone church in 1868. A feature of the event was a display of curios of a century ago, and which aroused great interest. Supper was followed by an old fashioned concert, introduced by the singing of the favorite hymns of long ago. Songs were sung by Mrs. Marr, a former soloist; Roy Fenwich, a former

choir leader; Harry and Fred Gayfer, and an old time quartette composed of Seth and George Siddall, Allan Davis and Rev. T. L. Kerruish; and readings by Mrs. William Riddle, and Mrs. C. A. Price, their quaint costumes of long ago adding to the effectiveness of their readings. The feature of the evening, however, was the singing of "Bonnie Dundee" by Dr. Day Smith, choir leader of forty years before, and whose sweet lyric tenor filled the great auditorium. Following his song, a unique honor was paid to Dr. Smith, when a portrait of him, as a tribute to the wonderful work he had done for the church during almost half a century, was unveiled.

Dr. Hughson presided over the festivities, and introduced Joshua Phillips, the oldest living member of the original Sunday school. Mr. Phillips presented to the school a prize book, which was presented to him when he was twenty years of age, seventy-four years before. Mrs. Richard Butler, a member of the choir of sixty years before, occupied a seat on the platform and gave a brief but most delightful address in a very interesting way.

REMINISCENCE MEETING

Wednesday evening, October the 8th was Reminiscence night when the ground floor and gallery of the Sunday school were filled to greet old pastors, old members, and old singers. Dr. Hughson presided, and on the platform behind him was a choir composed of members who had sung any where from thirty to fifty years before. Reminiscent addresses were given by Rev. Dr. E. B. Lanceley, Rev. Dr. Isaac Tovell, Rev. Robert N. Burns, and Rev. Dr. W. L. Rutledge; also William Wilson. These men's memories carried them back over a period of about sixty years or upwards, and the incidents which they told of the former days were highly interesting. Rev. Dr. C. L. McIrvine of

Winnipeg was the only former pastor living who was unable to be present. Fred and Harry Gayfer sang, and Fred Gayfer played the accompaniments. Those who formed the choir, giving the names by which they were known in their choir days were: Avesa Raycroft (Mrs. Dr. Day Smith), Bertha Colton (Mrs. Albert Baker), Annie Watson (Mrs. Andrew Ross), Cora Small (Mrs. Tom Hazell), Annie Atkinson (Mrs. John Cummer), Millie Small (Mrs. E. H. Farley), Polly Bruton (Mrs. C. J. Jolley), Charlotte Kent, Lizzie Hazell (Mrs. William Smye), Flora Lounsbury (Mrs. F. C. McIlroy), Lizzie Mosgrove (Mrs. Richard Raycroft), Beth Murray (Mrs. Hubert Job), Dollie Soper, Nellie Hammil (Mrs. Aleck Mann), Annie Bristow, Mrs. Jennie Rason, Azuba Bristow (Mrs. Albert Cummer), Kitty Kappele (Mrs. J. Welsh), Florence Munn (Mrs. Kelk), Albert E. Baker, Harry Gayfer, Tom Kerruish, Allan Davis, Cal. Davis, Bert Nichols and Dr. Day Smith.

Missionary Week

Sunday, October 12, was Centennial Missionary Sunday, and saw the opening of a week of wonderful events in the interest of missions, including three services in the church on the Sunday, a unique exhibit illustrating the mission fields, held in the school room daily, a Centennial rally of Presbyterian, Congregational, Evangelical and Methodist young people of Hamilton District on Monday evening, a children's rally on Wednesday afternoon, a midweek mass meeting Wednesday evening and the thirty-third annual district convention of the Women's Missionary Society on Thursday.

Morning Service

Rev. J. H. Arnup, B.A., D.D., of Toronto, assistant missionary secretary, was preacher in the morning. Rev.

MUSIC COMMITTEE

Standing:—A. E. Baker, C. P. Rason.
Sitting:—Dr. D. Day Smith, William Laking.

ORGANIST AND SOLOISTS

From left to right:—Mrs. G. J. Kotzenmeyer, contralto; Geo. Richmond, Bass; Harry J. Allen, organist; D. Llewellyn, tenor; Mrs. Dorothy Marwick Howell, soprano.

Dr. Hughson conducted the service and Rev. G. W. Kerby, B.A., D.D., principal Mount Royal College, Calgary, assisted.

Dr. Arnup's subject was "Faith of our Fathers." He explained, in opening, that Dr. Hughson had assigned to him a text "Other men labored, and ye are entered into their labors," to which he had added another "Greater things than these shall ye do." In part Dr. Arnup said: We are always entering into the labors of other men. The pioneers did it—it is the privilege of the continuity of human service. Jesus gave a beautiful illustration of it when he said 'My Father worked up to now, and I work.' Under the shades of the tree which the father planted the children play. It is a wise provision of nature for us. Major Neal came to these parts to preach the gospel; was received with hostility and suffered persecution, but triumphed, and we are entered into his triumph. Niagara Circuit was organized in 1795, with Durias Dunham as its first minister. It extended along Lake Erie as far as Long Point, took in part of Oxford, and as far east as Yonge Street. His home was at Brockville, and he was able to visit it about once every three months. Henry Ryan came from New York, where he had been a boxer, and used his muscle, as well as his oratory, even to the extent of throwing some disturbers over the fence. He was very quick of repartee, and it is related that, on one occasion, as he came out of the meeting a crowd of young men stopped him and one of them exclaimed 'Say, Mr. Ryan, do you know the devil is dead?' to which, after looking the crowd over, he replied, 'Well, well, what a poor lot of fatherless children he leaves.' He rode seven hundred miles to cover his circuit, and when it was divided, and he had only twenty-one stations, he wrote, 'I will now have ample time for leisure and study.' In 1824 Anson Green had to ask an Anglican clergyman to marry him. In 1808 Ancaster was set off from Niagara, and Bowman's was its head. The chapel there had

existed as early as 1796. Barton was organized in 1798, and that is the society which is meeting here to-day. It was founded by Richard Springer. There is a remarkable connection between the history of this church and the history of Methodism. Elder Case came in the early days of last century, and was the father of the missionary movement in Canada. The conversion of Peter Jones under him was the opening of the door of salvation to the Red men. An old minute book of 1832 records the passing of a resolution, 'That we will not have any spirituous liquors at any of our bees or raisings.' Under James Evans, Edward Jackson was converted, and became a great power in the church and community. Later, in 1852, a brother, Ephraim Evans became the first missionary to British Columbia. It must be remembered, too that the W.M.S. had its birth here. But this church is set for greater things yet to come; to follow the vision of the fathers, 'When the kingdoms of this world shall become the Kingdom of our God.' A few years ago many people expected to be helping this church out of a hole, but you have proved equal to every obligation. Will you now go on, to continue in the great work, or will you sink into a comfortable old age? The cross calls to us 'greater things yet to do.' It remains for us to dedicate ourselves anew to the cause to which they paid the last tribute of devotion."

Evening Service

At the evening service Rev. A. E. Armstrong of Toronto, representing the Presbyterian Board of Missions, was the preacher. His subject was "The Challenge of the Future," and his text Revelations 3:8: "Behold, I set before you a door that is open, and no man can shut it." He congratulated First Church upon its proud history and wonderful achievements, and expressed his pleasure upon renewing an old friendship with Dr. Hughson. "Who could have

ventured to predict such things as have been accomplished here?" he asked, "or who to-night would venture to predict what the next hundred years will see? Any prediction a hundred years ago would have fallen far short, and it would be the same to-night, if we ventured to look into the future. We would not have the faith to see one half of the great things which God has in store for us if we do our part. The centennial of this church syncronizes with the centennial of the Missionary Society, and when we think of what these two organizations have accomplished we should realize that nothing is impossible. What is the situation? God has set before us a door that is open. Where is there a closed door to-day? If we say Thibet and Afghanistan, they are about all, and even to-day the Presbyterian Church is sending native Indian missionaries into Thibet. I read in your annual report 'for lack of funds.' I wonder did they get that out of the Presbyterian report. With $70,000 deficiency, we are not entering in at the open door. It is for every one in pulpit and pew to take to heart the situation, for it is a crime that we are not entering in, because they will be entered by forces that are not Christian. Canada is on the world's highway, and if there is any country that should be interested in world affairs it is this country. Vancouver is eight hundred miles nearer to Tokio than London. It took Stanley two years to take a message to Livingston, yet during the great war London reached the same point in twenty seconds, which indicates how wide open the door is. The United Church will have the responsibility for over eighteen million in China—a glorious opportunity to work with the Chinese Christians. There are living in North China to-day hundreds of thousands who would have died but for Canadian dollars. That money is gone, but the money spent in missions still lives. There is no opposition to missionaries in North China now. They used to call them foreign devils, but not now. The door is

wide open. Twenty-five years ago the Chinese thought that the missionary doctors used to take out the eyes of Chinese children with which to make medicine. They know differently now. In 1819, in South China, Chinese merchants gave the money to build a hospital for Canadian missionaries. They also equipped it and built a house and are maintaining them, so you will see that the Christian Chinese is generous when he has it. It is an alluring prospect before us. In Corea the United Church will share the responsibility of what is sometimes called the wonderland of Christianity. Forty years ago there was not one missionary there. For fifteen years the work was slow, but in the last twenty-five years it has been marvellous. Our church does not give a cent—it is self sustaining. They are great lovers of the bible; love to go to church, prayer meeting and Sunday school, and bad weather makes no difference. They think the people in Canada are all saints and angels because they sent them the bible. At the present rate Corea should be a Christian country by 1950. The Hindoos to-day are everywhere reading the bible. Ghandi, before going to serve his term in 1922 wrote to his followers: 'If you would save your country study the teachings of Jesus Christ.' No one is criticising Jesus. They criticise Christians because we are not enough like our Christ. Surely the work of fields like these should be considered the privilege rather than the obligation of the United Church."

Missionary Service in School

The Sunday school held an open session in the church auditorium amid the beautiful display of missionary banners which had been arranged and erected by Dr. Fred C. Stephenson. Messages such as "Methodism means Missions, Forward!" "Love never asks how much must I do, but how much can I do," "The Christ we will not share, we

MISSION BAND EXECUTIVE

Front Row:—Florence Lyght, Mrs. A. G. Davidson, (Assist. Superintendent); Mrs. C. W. Collins, (Superintendent); Helen Gayfer, (President); John Harrington.
Back Row:—Irene Chapman, Enid Dodson, Thelma Green.

JUNIOR LEAGUE EXECUTIVE

Front Row:—Edward Hale, Ruth Tallman, Will Layman, (President); Amy Ellison, (Superintendent); Arthur Treleaven, Thelma Green.
Second Row:—Jessie Tallman, Betty Cummer, Jack Lenz, Ruth Lavery, Jean Smye
Third Row:—George Rickards, Robert Price, Ronald Richardson.

cannot keep," etc., presented forceful messages to the boys and girls. Harry Gayfer, the superintendent, presided, the singing being led by the Sunday school orchestra. A special program of missionary solos, chorus and exercises which had been arranged by the S. S. Missionary secretary, Frank E. Shepard, was most effectively rendered, making its own appeal to eye, ear and heart. The talk by Rev. Fred Stephenson, general secretary of Missionary Forward Movement, was the feature of the afternoon. By the use of maps, and the relation of incidents that came to his attention during his trip to the Orient, Dr. Stephenson made a strong impression of the great need of the mission cause both at home and abroad, and of the relationship of the youth of the Sunday school to it.

RALLY OF YOUNG PEOPLE

The Young People's League were hosts to the young people of the Hamilton District League, and of the Hamilton Christian Endeavour Union, which included young people from the Methodist, Presbyterian, Evangelical and Congregational churches, on Monday evening, October 15th. About four hundred enjoyed community singing led by James Myers and Clifford Hall, and supper was served in the gymnasium under direction of the League refreshment committee, Miss Jessie Patterson, convener. After supper, with augmented numbers, a tour of the missionary exhibit took place, the various booths being in charge of returned and home missionaries, and others, who gave interesting explanations of the curios and costumes. A mass meeting was held later in the church auditorium at which inspiring addresses were given by Rev. Louis Barber, D.D. of Victoria College, Toronto; Dr. D. M. Watters, returned medical missionary from India, and Dr. Harry Williams, medical missionary home on furlough from China. Seventy young

men and women of First Church Y.P.L. filled the choir loft, and led the singing, and George Richmond delighted the audience with the solo "The Lord is my Light" (Allitsen). The message of welcome was extended by the pastor, Rev. J. E. Hughson, B.A., D.D.

MISSIONARY EXHIBIT

A missionary exhibit, unique in its character, and one of the largest representations of missionary work undertaken by the Methodist churches of Hamilton, was shown during the whole of the second week of October in connection with the centennial celebration, an exhibit in which the various Methodist churches of the city united their efforts to present an appeal to the eye and ear through costumes, embroidery, relics, photographs, stereoptican views, moving pictures, panorama and pageants, depicting various phases of missionary work carried on by the Methodist church during the past hundred years.

An Indian encampment giving local color to features of the Indian work was staged by Livingstone and Calvary churches; a landing scene at one of our ports of entry, by Charlton Ave., Dundurn and Emerald St. churches, and the Italian and All People's Missions gave vividness to the problems presented by the coming of non-English speaking peoples to our shore.

The work in Japan was under the direction of Wesley, Centenary and Simcoe churches, while the work in China was presented by Ryerson, Bartonville and Tragina Ave. Dr. Stephenson's department at Toronto furnished material for these exhibits which were very extensive and interesting.

The French work and work among the Chinese and Japanese in British Columbia were in the hands of Dundas Methodist Church, whose pastor, Rev. Dr. Speers, wrote

a most interesting book on the missionary problems of our Pacific coast.

In view of the enlargement of the missionary field under the United Church of the future, a representation of the work in India was put on by Olivet, Binkley and Mt. Hamilton churches with the aid of exhibits secured from the Presbyterian department. The Woman's Missionary Society, which was organized in Hamilton, was represented in all the booths.

First Church took the home base and historical background with some very interesting exhibits of early Methodism in Ontario which had been gathered together. The committee of management was: Rev. J. E. Hughson, B.A., D.D., Rev. Fred Stephenson, D.D., (Toronto); Frank E. Rodgers, (chairman); Miss P. L. Holman, Mrs. G. E. McLachlan, Mrs. C. H. McIlroy, Thos. Morris, Harry Gayfer.

CHILDREN'S MISSIONARY RALLY

Boys and girls from the Methodist Sunday schools congregated in First Church on the afternoon of Wednesday, October the 15th, and viewed the great missionary exhibit, and later listened to an address from Rev. E. Ryerson Young, son of the Rev. Dr. Egerton Ryerson Young, the first pastor of this church, after it became an independent charge in 1868; and one of the first missionaries to the Indians at Norway House. Mr. Young spoke of "A Boy's Life among the Indians," recounting his own experiences, telling stories of the Indian woman who cared for him as a little child; his experiences as a growing boy with the dog trains, and his Indian comrades at Norway House. He wore the coat his father wore, and had a number of Indian costumes and relics of interest.

MASS PRAYER MEETING

A Mass Meeting of all the midweek prayer services of of the Methodist churches of the city and district was held in the social hall, on Wednesday evening, October the 15th, and a large and representative audience was present. After a cheery song service and prayer by Rev. J. D. Fitzpatrick, and Rev. J. C. Speers, followed by a solo rendered by Clifford Hall, Rev. Hugh S. Dougall, M.A., Ph. D., president of the Hamilton Conference, took the chair and gave a brief address on the influence of First Church in the life of the community in the past hundred years. Dr. W. R. Young, D.D. of Toronto was the principal speaker of the evening. He dealt with the development of Methodism in the Province of Ontario during the century just closing, and the call that comes to us to carry on the work of our fathers in their splendid spirit of sacrifice and devotion.

W. M. S. CONVENTION

The Thirty-third Annual District Convention of the Woman's Missionary Society was held in the church on Thursday, October the 16th, the services being well attended and most inspiring in character.

The afternoon session was preceded by a view of the missionary exhibit in the Sunday school room, and at 2.30 p.m., the first open session was held in the church auditorium with the president, Miss S. Bowes, presiding. A "Band" half-hour was held at 4.00 o'clock, and a most interesting missionary dialogue given by children of Calvary Church. At 4.30, Miss E. A. Preston gave a splendid talk on the work in Japan. Supper was served in the church gymnasium by the ladies of the First Methodist Church Auxiliary. The Circle girls acted as waitresses and later occupied the choir loft, and led in the singing at

MISSION CIRCLE EXECUTIVE

Front Row:—Ethel Johnson, Mrs. J. E. Hughson, Edith Beattie, (President); Mrs. A. Ross, Gladys Green, Edna Ross.
Middle Row:—Violet Stewart, Hattie Taylor, Neva Coulthart, Rhena McIlroy, Marjorie McIlroy.
Top Row:—Bessie Dane, Carol Richardson.

OFFICERS OF CANADIAN GIRLS IN TRAINING

Top Row:—Irene Clark, Douglass Milne, Jessie Tallman.
Second Row:—Wilma Truman, Florence Evans, Hazel Beemer, (Superintendent); Mollie Magee, Mrs. F. J. Lavery, Betty Cummer.
Front Row:—Martha Winter, Helen Langs, Jean Rollo, (President); Mabel Ireland, Dorothy Harvey.

the evening service, which commenced at 7.30. The devotional exercises were in charge of Rev. Dr. Hughson, after which a message was given by Miss Hazel Berryhill, the new worker at All People's Mission, and a talk by Miss Susie Smythe on the work of the mission. An address on "My impressions of work in China," by Mrs. J. E. Hockey, widow of Rev. J. E. Hockey, who has just returned from a three year's visit with her two daughters who are missionaries in China, and a beautiful missionary pageant by the girls of the Ryerson Circle, concluded the program. The presence of Miss M. Cartmell, the first foreign missionary sent out by the Woman's Missionary Society, Mrs. W. E. Ross, for so many years president of the Woman's Missionary Society of Canada, Mrs. E. S. Strachan, who has held the position of foreign secretary to the W. M. S. for forty-three years, was much appreciated, also of Mrs. G. E. McLachlan, a member of First Church, who occupies the important position of branch president.

Young People's Week

Sunday, October 19, opened the third week of the celebration, devoted to the interests of the young people. The services were presided over by Rev. Dr. Hughson, and Rev. Norman E. Richardson, Ph. D., professor of religious education in the Northwestern University, preached both morning and evening, and addressed an open meeting of the Sunday school in the afternoon. His morning subject was, "What is the meaning of religious education," and his text, Matthew 6.33. "God makes His Kingdom, and righteousness our first aim," he said. There is hardly a big industry in the United States to-day that has not its department of research, and its experts studying personal work, and applying their findings to production. It is said that the work of the world could be done in four hours a day if all

worked effectively and to the best advantage. In our religious life it is as important to study the personality of the children and fit them to conquer in the name of Christ. Our young people must be trained to live the Christ life, and developed in those things which are essential to Christian character. O, for men and women who would remind us of Jesus. I would like to bring to your attention ten ways in which the life in Christ finds expression: First—Maintenance of perfect physical life. There are some people who are Christians who do not know how to eat, sleep or wear clothes, and when they go out to sell Christ's gospel, they are handicapped. Second—Christ's spirit, that finds expression in mental efficiency. Third—Ability to make all social contact in a pleasing and profitable way. The church should teach how to make social contact as Christians should, and as Christ always did. Fourth—This has to do with the right economy of business relationship—the problem of righteousness in all business. Money is accumulated service, and the spending of it for strong drink, excess of luxury and debauchery is a violation of Christian principles—but poverty is not a Christian virtue. Fifth—Has to do with vocational efficiency by the making of the right choice of calling so as to enable one to employ one hundred per cent. of one's personality in work that is a constant source of inspiration and delight. Sixth—Right avocational pursuits, to prevent time, energy, money and talents from going to waste. This church, I believe could increase its efficiency one hundred per cent. if it were possible to make an avocational survey with a view to developing its resources. Seventh—Right family relationships. Eighth—Right civic and larger social relationships, and as citizens. Ninth—Build society on a Christian world basis. Tenth—The maintenance of a right relationship to Jesus and to God; loyalty to Christ and a passion for His church. And

may the blessing of God rest upon the educational foundation of this grand old church.

Evening Service

Speaking in the evening on "The Supreme Challenge," Dr. Richardson selected as his text, First Corinthians, 15:10: "By the grace of God I am what I am." All should be interested in finding out the secret of great lives and great characters. The modern autobiographer generally begins his story by pointing to his noble ancestry. He tells of some great statesman or warrior, or doctor or professor in the succession of his forefathers. Paul simply says, "By the grace of God I am what I am." If the modern autobiographer finds that he should put the soft pedal on ancestry, he emphasizes education—the great teachers he has had and the eminent professors he has sat under. He says "I am what I am because of the contributions these men have made to my life." If he cannot boast of education he may ascribe his good fortune to be what he is because he had the disposition to associate with men who were clean and pure and great, and calls it environment. If he has no ancestry, no education and no environment to boast of he generally begins boldly by saying, "I am a self made man." He will tell you that he has surmounted insurmountable difficulties by indomitable will, self reliance and that indescribable something, which has made him what he is. In consideration of all this the words of Paul when he says, "By the grace of God I am what I am," increase in importance when we consider that he had all the things that the modern man boasts about. Paul was a blue blood of the blue bloods of his proud nation; he received his education at the feet of Gamaliel, and associated with the best minds of his day. Yet there came a time when this great man turned his back upon all these and became the apostle to

the Gentiles. And for so doing he was imprisoned, flogged, and oft in risk of his life. Five times he was beaten by the Jews; three times beaten with Roman rods. Once he was stoned; three times shipwrecked, once floating upon the sea for twenty-four hours, and came through many other great dangers, and yet the proud possessor of all these things passed them all by to say "By the grace of God, I am what I am." I recognize the importance of being well born, yet some of the greatest fools the world has ever seen have been well born. To be well born is not enough. Something more is required. I owe the fullest significance to education, but that is not sufficient, for some of the men who have done the most damage to the world have carried college degrees. Achievement of the highest academic honors is not enough. A brilliant honor graduate and medalist of one of our great universities sells peanuts and bananas (if he has any) on the street corner. My heart goes out to the young people who have to win their way through by their sheer will power and self reliance, but these are no guarantee that moral achievement is going to be realized—something else is needed. I wonder what Paul meant by the grace of God. Did he mean these three things which so many people boast of? I think he meant a constant spirit of service—a thing that was with him day by day. Under the guiding hand of God his life meant service according to the plan God had for that life. Paul discovered that when one is working at a task God has appointed one can work to the point of fatigue and then find one has strength to work on, pressing from point to point with strength sufficient for the task. God can pour Himself unto your individuality and carry you on and on. The tragedy is that so many God intended to be Frances Willards fail to realize it, and are satisfied with forty per cent. efficiency.

Dr Richardson closed a very appealing address by asking those in the great audience present, and those

listening in on the radio, who were willing to say "I will try, Heavenly Father, to find that very thing which is my life's work, and will honestly endeavor to do it," to signify by holding up a hand. A goodly number in all parts of the church responded.

Open Session of School

An open session of the Sunday school was held in the afternoon, in the church auditorium. A special feature was the presence on the platform and messages from four of the former superintendents. During its 100 years of service, the Sunday school of First Church has had 20 superintendents, of which there are six still living. James Hamilton was unable to be present. The others are H. P. Nichols, Frank E. Shepard, W. A. Edwards, Thomas Morris, and the present superintendent, Harry Gayfer. Dr. Norman E. Richardson, gave the address of the afternoon. Dr. Fred Stephenson of Toronto led in the opening prayer, and Misses Hattie Montray, Dora Smith, Marjory and Dorothy Sinclair sang. The Bible lesson was taken by Miss Rhena McIlroy. Reference was made by Mr. Gayfer to the memory of Mrs. Gilden, who had for many years been a devoted superintendent of the primary department, and whose legacy had made possible the recent renovation of the primary and kindergarten rooms. A special reopening service of these rooms was conducted by Rev. Dr. Hughson, at which addresses were given by Mrs. E. B. Snyder, and Mrs. W. Bailey, present superintendents.

CENTENNIAL PAGEANT

The centennial pageant given by children of the Sunday school and young people of the S. S. and Young People's League was the distinct contribution of the young people

to the centennial celebration. It was presented to splendid audiences on the evenings of Thursday and Friday, October 23rd and 24th, in the church auditorium. The pageant covered four epochs in the history of Christianity, the first episode being that of the Children Crusaders in France, 1212, illustrating Early Christianity; the second the Holy Club, Oxford, England, 1730, giving glimpses into early Methodism in the days of the Wesleys. The Head of the Lake was the third episode, depicting Hamilton of yesterday, with references to points of interest in the life of the local church. Religious education of to-day, showing the all round training of the home, the church, the Sunday school, the young people's societies, the missionary influences and the direct linking up with the social and business life composed the fourth episode. The last scene, the church triumphant, with its forward look as a united church marshalling the forces from the north, the south, the east and the west and claiming them all for Christ's kingdom; the recessional march of choir and the singing of "Stand up, Stand up for Jesus" made a most effective climax. The brilliant costuming, effective lighting, fine acting and dramatizing, and appropriate music by S. S. orchestra, led by Mrs. Reginald Britton, and the augmented church choir, added materially to the success of the pageant. A feature of the Friday evening was the presentation of flowers by the pastor to Misses Vera Blandford and P. L. Holamn. The Pageant committee was composed of: Misses P. L. Holman (chairman); Olive Lees, E. Kappele, M. Lewington and Mollie Magee, Harry Gayter, Clifford Hall, Frank A. Rodgers; episode leaders and costumes committee: Mesdames Frank Rodgers, A. J. Penfold, F. Vivian, Misses Hazel Beemer, Dora Smith, Lillian Keale and E. B. Burns; electricians: C. A. Price, Willard Crawford, C. A. Pacey and F. E. Mowbray.

YOUNG PEOPLE'S LEAGUE CABINET

Front Row:—C. W. Collins, Mabel Sabine, Harry Blackburn, Miss P. L. Holman, President; Rev. J. E. Hughson, Mrs. Geo. Ritchie, Dr. A. G. Davidson, Marjorie Ellison.

Second Row:—Arthur Hammil, Mr. and Mrs. Frank A. Rodgers, Jas. Myers, Olive Lees, Jessie Patterson, Maud Butler, Jas. Baker, Rhena McIlroy.

Third Row:—Clifford Hall, Harold Nablo, C. A. Pacey, Edna Ross, Arthur Wilson, Eva Eaton, Alice Johnson, Jessie McIlroy, Carol Richardson.

Fourth Row:—Arthur Stevenson, Byron Coulthart, Dorothy Ryder, Amy Ellison, Wm. Read, Willard Crawford

The platform arrangements, under the direction of Norris Waldron, were very beautiful and provided an appropriate background for the various episodes. Those participating, composed mainly of children and older scholars of the Sunday school and members of the Young People's league, carried their parts in a manner which reflected great credit on the instructress, Miss Vera Blandford. Solo parts were effectively taken by Miss Dora Smith, Miss Agnes Butler, Clifford Hall and J. W. Baker. Some of those taking part were: Prolocutor, Miss Alice Johnston; Herald, Addison Tallman; Spirit of History, Miss Mona Kerruish; The Centenary Spirit, Harry Blackburn; Children of the Present, Marjorie and Dorothy Sinclair, Woodland Trollope, Ruth Lavery; Stephen of Cloyes, Roswell Park; Pilgrim, William Read; French Housewives, Dorothy Woodhall and Dorothy Harvey; Veteran Crusader, Byron Coulthart; Child Crusaders, Edison Tufford, Fred Sinclair, John Harrington, Ruth Harrington and others; John Wesley, Clifford Hall; Charles Wesley, J. W. Baker; William Morgan, Victor Patterson; Robert Kirkham, F. W. Crawford; John Bambold, Elmer Johnson; Benjamin Ingham, A. B. Stevenson; George Whitfield, Harold Noble; Boardman, Harold Richardson; Pilmore, C. E. Sherwood; Indian Leader, Arthur Hammil; Chief Sawyer, C. W. Collins; William Case, Dr. A. G. Davidson; Ryan, Chester Lang; Egerton Ryerson, Arthur Wilson; William Ryerson, E. W. Kay, Peter Jones, Frank Rodgers; Col. Robert Land, R. A. Cunningham; Allan Salt, Mervin Reed Parent, Mrs. C. H. McIlroy; Minister, Dr. Vivian; Missionary, Miss S. Smythe; Young People's Worker, Wilfred Miller; Christian Steward, Mort. Riddle; Children of Yesterday, Marguerite Nash, Dorothy Rowntree, Eileen Baker, Mervin Reed, Lorraine Wolfe, Fred Martin, June Rowntree, Pauline Harrington, Bill Layman, Lloyd Misner, Tommy Hutchinson, Alex. Hutchinson; Indians, Constance Packham, Norman

Tufford, Laurene Fairley, Edison Ryder; Chinese Children, Vera Chapman, Margaret Trollope, Helen Rickards, Russell Freeman; Negro Children, Gwendolyn Towlson, Jean Griffith, Dorothea Clegg; Russians, Olive Tufford, Elfrida Perry, Freddie Freeman; Miss Hall, Neva Coulthart; final drill, representing natives from the north, south, east and west: Ruth Griffin, Margaret McKenzie, Gladys Shepperson, Marguerite Nash, Constance Packham, Irene Clapman, Carol Richardson, Isabel Morris, Marion Morris, Evelyn Morris, Evelyn Howard, Isabel Butler, Margaret Collings, Mrs. Fry, Jean Westaway, Helen Price, Margaret Job, Charlotte Carlisle, Lulu Smith, Gladys Green, Martha Winter, Wilma Truman, Ethel Whittaker, Elizabeth Danby, Dorothy Ryder and Gladys Coulthart; Indians in costume, R. H. Trollope, Percy Smith, W. Westaway, Wesley Thompson, William Jamieson, Jack Farley, Harry Latham; Settler, Ted Whittaker; Pages, Harold Ryder, Wilfred Drew, Marion Read.

The Closing Sunday

October 26th, the fourth Sunday, saw the beginning of the closing week's services. It was a period devoted to spiritual affairs exclusively, and was featured by the presence of Rev. Henry Howard, D.D. of Melbourne, Australia, who spoke twice on Sunday and at four evening services during the week. An innovation was introduced on Sunday morning in the form of a Brotherhood breakfast and family fellowship meeting, held in the dining hall. The breakfast, served at 9 o'clock, was preceded by an informal reception to Dr. Howard. Will J. Nash, president of the brotherhood, conducted the meeting held after breakfast. Thomas S. Morris offered the opening prayer, which was followed by the singing of some old hymns, after which Rev. Dr. Hughson gave the Bible reading and introduced the speaker.

Dr. Howard gave a brief talk upon the scene in the holy land where Jesus had breakfast with his disciples, followed by testimony and Peter's three-fold expression of love for the Master. He referred to his own visit to the land of Mount Carmel, Pisgah and Nebo and drew conclusions from the declarations of Peter's love. "No man," he said, "Can prove that Jesus is the Lord except by personal experience. He can give no other testimony. Character is simply a man's ruling love, and the great thing, therefore, is to love Jesus. Under the influence of His love all love that is unworthy will be banished and all love that is true and pure will be developed so that nothing can come into your life that will destroy that love of Christ.

In the remaining time of the meeting subsequently many of those present added their personal testimony to this wonderful love.

Centennial Sacrament

At 11 o'clock the centennial celebration of the holy communion was held in the church, conducted by Rev. Dr. Hughson, assisted by Rev. T. L. Kerruish and Rev. Dr. Howard. A reception preceded the communion at which Dr. Hughson and Mr. Kerruish, Cal. Davis, recording steward and Harry Gayfer, superintendent of the Sunday school extended the right hand of fellowship to between ninety and one hundred new members, whose names are included in the membership roll printed in this book. Dr. Howard gave a brief but intensely impressive communion address. He spoke of the immeasurable power of the sun, the source of life of everything upon this earth, and so wonderful in its strength that it could sustain innumerable worlds such as ours. But it was doing so at the sacrifice of its own life—constantly dying that we might live. So Christ, the Saviour, was constantly giving his life for the men and women of the world, and it was in commemoration

of His sacrifice that the assembly was gathered together that morning.

The sacrament was one of the largest in the history of the church.

Rev. Dr. Chown

Rev. Dr. S. D. Chown, general superintendent of the Methodist Church, was the preacher at the evening service. He spoke from Psalms 77:10 "I will remember the years of the right hand of the Most High". Dr. Chown gave a review of the Psalm, as showing the changed attitude of the psalmist toward God. He had been trying to take God to himself, instead of binding himself to God. He had received a new vision and began to pray with great earnestness, about himself. He had prayed all night with outstretched arms, and expected God to give him the answer he wished, but God said no. "And it would be better, I am convinced, if our earthly parents would also learn to say no to some of their children's pleadings." David in his perplexity called to recollection past blessings, and asked "has God forgotten to be gracious?" But God had not cast him off, He waited to be more gracious. Then the Divine Light came into his soul and he saw the whole situation, and said "I have had such a small soul God could not squeeze himself into it, and so he exclaims "I will lift mine eyes unto the hills from whence cometh my help". As he called to mind the great things God had done, his mind leaped forth in the poetic splendor of this psalm. And now he begins to realize what God intends, and to experience the change that all need—the new and larger vision of life. If ever Canada had an opportunity for great things it is now. In the dead days of war, she was able to float a loan greater than ever the United States with its vastness, had thought of. The great heart of our country should

hear the cry "Lift up your heads oh ye gates (of opportunity) that the King of Glory may come in." The highest powers of our empire had to be prostrated to the horrors of war, but it opened the door of great achievement. It is for us to give the same consecration for peace that was given in carrying on the war. Some people think the world is getting worse, but it is not so. We can say, with the psalmist, "Thou leadest thy people through the floods." He is leading His people still, and it is the duty of the church to say so. Some of the nations of Europe seem to be dancing the dance of death, that may, at any moment lay them in their grave. The world is passing through a great storm, but storms are cleansing, and the world needs cleansing. Look at some of the great things that are taking place. Ghandi, himself a socialist, and a Hindoo, tells his people that nothing but the teachings of Jesus Christ will save India. He stands among 320,000,000 of his countrymen and proclaims that only Jesus can save. I addressed the Canadian Club of Shanghai not long ago and discussed how to bring about a better understanding between China and Canada. The United States Boxer indemnity was devoted to Chinese universities and three hundred Chinese were sent to American institutions of learning. You will also recall that the Duke of Devonshire has said that much of the enormous English indemnity will be used for purposes mutually beneficial and mostly educational. These things are evidences that we are entering into the larger life of the new day. Great Britiain is, at the present time allowing German missionaries to return to India; and the German students have asked Oxford students to come together with them for prayer. And here, in Canada, for the first time in the history of the world, three great denominations, under Church Union, will come together next year, not to fight one another, but to unite under one banner to fight for Christ.

For our stand in 1914, we have no reason for regret, but the result of war does not justify war. The Germans thought war was the rule of the world when they adopted the slogan "conquest of the world, or downfall"—and they fell. We must end war, or war will end us. We have come to the time when we face two alternatives—war or Christ. For six thousand years, over any tift, nations let fly at one another's throats. In the past five years fifty-five nations have pledged themselves to put down war through the League of Nations. My greatest concern is that the church of Christ may bring back the world to normalty and to peace, and if the church does not do its duty then the historian will be ashamed to chronicle its failure. It is for the church to prevent the world from again falling into the horrible maelstrom of militarism. Our duty as a church is to reconstruct man so that the world will be right, and the world will not be right unless the church can foster brotherhood and righteousness. The works of Christ are the greatest and most essential things of the world to-day. This is not an ideal world as we see it, but it is an ideal world for development—not for surrender to war but to the altars of world freedom from war and bringing in the new-day.

Tablet Unveiled

A feature of this service was the unveiling of a bronze tablet on the west side of the pulpit, corresponding in size and design to the soldiers' memorial tablet on the east side. Rev. Dr. Hughson explained the purpose of this new bronze: to perpetuate the names of those heroic men who so firmly planted Christianity in this district. As the Union Jacks were lowered by W. H. Nichols, the oldest living official of the church, and Alexander Hayes an official for forty years, the beautiful tablet was disclosed, a picture of which appears in this book.

OFFICERS AND MEMBERS OF FIAT CLUB

DR. HOWARD'S ADDRESSES

On Monday evening, October the 27th, the regular meeting of the Young People's League was held in the Lecture Hall of the church. The numbers were greatly augmented, about 500 being present, due to the fact that Rev. Henry Howard, D.D. of Australia had been announced as the speaker. The president, Miss P. L. Holman, presided during the devotional exercises, prayers being offered by several ministers who were present, and by a large number of the leaguers. The Bible lesson, the beautitudes, was read alternately by Miss Ethel Johnson and Byron Coulthart. The song service was led by Clifford Hall and James Myers. Miss Winnifred Howard, daughter of Rev. Henry Howard, sang a solo most effectively, after which Rev. Dr. Hughson introduced Dr. Henry Howard to the audience, who gave a most inspiring and helpful address to both young and old.

On Tuesday evening he spoke again to a large audience. "Things" and "Persons" were put over against each other in a striking antithesis by Dr. Howard, in his inspiring sermon to an audience that filled the spacious lecture hall on Wednesday evening. Choosing as his text the words "Seeing these things are so, what manner of persons ought we to be?" he pointed out that things are doomed to pass away and that only personality will ultimately survive. He dwelt upon the use that change and crises and catastrophe have in arousing minds and consciences to a realization of the temporal character of material things, and the importance of spiritual realities. He pictured in an impressive way the pressure of the world in these modern times, when it seems to overshadow and intrude at every turn of life, and thought and vision are narrowed as its walls close. The difficult task was to push back the pressure of material things, and find room and atmosphere in which to mount upon the wings of love and hope and faith to a

larger life, and a closer relationship to God. He made an impressive appeal at the close to reach through the seen and temporal, and to get a firmer grip upon the unseen and eternal.

Dr. Howard closed the meetings of the Centennial proper by giving a humorous lecture on "People I have met," before an audience which completely filled the main floor of the church, and portions of the gallery, on the evening of Thursday the 30th. He spoke chiefly of Australian life, illustrating different phases of it under the headings of "A Bush Musician," "A Bush Preacher," "A Bush Bride," and "An Agnostic's Bride." As closing features he gave some dialect reproductions of lectures and sermons he had heard, including one of Mark Twain's and two by John MacNeill, Scottish preacher and evangelist in Australia—his story of Ruth and his "David and Goliath."

Throughout the entire centennial celebration the Sunday services were attended by overflowing congregations, and all other meetings were successful in point of attendance and interest. In the audiences from time to time were many members of former years, and gathered from all parts of the continent.

On Thanksgiving Day, November 10th, 1924, a very large party of First Church people, accompanied by representatives from all the Methodist churches of the city, made a motor tour to the historical Bowman's church, Ancaster Township, where the ladies of Bowman's served a noonday thanksgiving dinner to a company of about five hundred people. Afterwards the party drove to the Rock Chapel church, and then to the Fifty Church, in Saltfleet Township, one of the oldest in the Niagara Peninsula.

Among the many visitors at the Centennial services whom the people were very much pleased to meet, were Mrs. Young, widow of Rev. Egerton Ryerson Young, pastor at the time of the building of the stone church; Mrs. Laird, widow of Rev. W. H. Laird; Mrs. Wilson, widow of Rev. Dr. W. F. Wilson; Mrs. Treleaven, widow of Rev. Dr. R. J. Treleaven; Mrs. Hawke of Grimsby, now in her 96th year; and the wives of the former pastors who took part in the proceedings.

FINANCE COMMITTEE

Front Row:—Ira Green, J. P. McBride, Dr. Day Smith, Geo. H. Lees, (Chairman); C. H. McIlroy, C. P. Rason.
Back Row:—Mrs. J. R. Semmens, Mrs. T. S. Morris, F. A. Rodgers, Geo. N. Kendall, T. M. Poulter, Mrs. A. Ross, Wm. Laking.

Y. P. L. TENNIS CLUB OFFICERS

Front Row:—Mrs. Robt. Kerr, Maude Comfort, E. W. Kay, Marjorie Ellison.
Second Row:—Victor Patterson, E. Kemp, Robert Kerr, Frank A. Rodgers, Arthur Stevenson, Victor Green.

Facts and Incidents

In the days, prior to the building of Centenary Church, when the three Methodist churches of the city formed one circuit, it was a very common thing for one man to hold office in two, and sometimes all three of the individual congregations. For instance, John W. Bickle, during the years he was superintendent of King Street Sunday school, was a member, and regular attendant at the Stone, or MacNab Street church. When he retired J. H. Stannard, a member of Wesley, was appointed superintendent of King Street. Justus Griffin was, at this time, a member of Wesley church, but a teacher in the Stone Sunday school, and a regular attendant at King Street services. Edward Jackson, who reorganized King Street Sunday school about 1847, and was its superintendent for a time was a trustee of the then new Stone Church, and also of King Street. Dennis Moore, it is said, was one of the founders of Wesley, a trustee of King Street, a trustee of the Stone, and a trustee and one of the founders of Centenary.

Justus Griffin, who came to the city as a lad in 1859, relates an incident of the early days which shows what at least some of the people were willing to do for their church. The story was told him by Mrs. William Brown, of Cleveland, in her childhood days, Jane Proctor of Waterdown. Quarterly meeting was a great affair in the Methodist church in those days, and to attend such a meeting was a privilege which Miss Proctor endeavored always to enjoy, even though she had to walk all the way to King Street Church. Because the road was muddy, and desiring to appear clean and tidy at communion, she took off her shoes and stockings and walked in bare footed. In the creek

which ran along the bottom of the ravine west of the church, she washed her feet, put on her stockings and shoes, and was able to make a good appearance at the great gathering. Mrs. Brown died in Cleveland about twenty-five years ago, at the age of 90, and was brought here for burial.

A story told by Mr. Griffin's grandmother, who, in her girlhood days was Miss Nancy Aikman, a member of one of the oldest families of the church, will also be of interest, as showing how opinions have changed in regard to some things which were once thought to be essentials. Miss Nancy, having been converted at a camp meeting, at once tore the beautiful feathers out of her fashionable hat, as an evidence of having renounced such frivolity. It is said to have been a very common thing in those days for the presiding elder of a circuit to tear such emblems of gaiety and fashion from the hats of ladies who presented themselves at the altar on quarterly Sunday, according to the story. Miss Aikman married Mr. Justus Williams. She died in 1837, and was buried in the church yard.

Thomas Brydges, who was the original sexton of the original church, came to Canada just a short time before 1824 with a small party of Methodists, including ministers, coming to this country to take up the work. Some of the party remained in Montreal, some came on to Toronto, and Mr. Brydges and a few others to Hamilton. A number of his descendants reside here still. Mrs. Catharine Brydges, a daughter-in-law, is the oldest living woman member of Emerald Street Methodist Church, which she continues to attend although she resides miles away, near the corner of Locke Street and Aberdeen Avenue. Her daughter, Mrs. Edgar Thompson, lives at 537 Main Street East. Mr. Brydges, who came from a good old English family, was a

carpenter, in addition to having served in the army, and helped to prepare the timber for the first church. Soon after his arrival here he bought land on James Street, north, extending from near King Street to Vine, and including that upon which the city hall, Arcade and the Royal market building now stand. According to his own story to his children, in later years, all he paid for the whole block was six dollars. He used to delight to tell of the building of the original church. There was no ceremony of corner stone laying, for the very good reason that there was no corner stone, but the earnest people gathered together at a fixed time, and, kneeling on the ground, devoutly prayed that the site would always be devoted to the worship of God. Mr. Brydges was of the same family as Robert Brydges, who came to Canada as a director of the old Great Western Railway, the first railway in this part of Canada. The old sexton and some of his family were buried in the churchyard.

A history of First Methodist Church, without a reference to its part in the terrible Spanish Influenza epidemic of 1918, would be incomplete. When the scourge became alarming the Daughters of the Empire undertook to provide approved diets for the helpless sick. Mrs. Cal. Davis suggested that First Church board be asked to allow the ladies to use the church kitchen for this relief work. The request was made and promptly granted, and, under the direction of Mrs. P. D. Crerar, municipal regent, Mrs. Harry Burkholder, regent of St. Cecilia Chapter, and Mrs. C. R. McCullough, about one hundred and fifty ladies carried on in relays for eleven weeks, Sundays and Christmas day included, providing an average of eleven hundred abundant and wholesome meals daily while the sickness was at its height, and delivering them at the homes of the afflicted. The aggregate number of meals supplied was over seventy

thousand, and all free. In some cases well-to-do people were served, being unable to get nurses or help. The church gave the free use of its kitchen and equipment, and the money to buy the many tons of food supplies used was freely contributed, often coming in large sums from unknown sources. Medical men freely expressed the opinion that this service did more to overcome the epidemic than anything else.

Statistics

Herewith are given some tables of statistics, the purpose of which is to show the steady development of the various interests of First Church, and of Methodism during the past hundred years.

Missionary Society Income

1824	$ 144
1844	14,500
1864	53,248
1884	159,145
1904	296,818
1923-4	1,057,965

First Church Missionary Givings

1824 Ancaster Circuit	$ 22
1834 " "	146
1854 Hamilton Circuit	883
1864 " "	1,404
1874 First Church	402
1884 " "	249
1894 " "	495
1904 " "	637
1914 " "	1,389
1923-4 " "	5,800

First Church W. M. S.

1888	$ 70
1894	306
1899	357
1904	380
1909	772
1914	838
1919	1,278
1923-4	2,201

First Church Maintenance

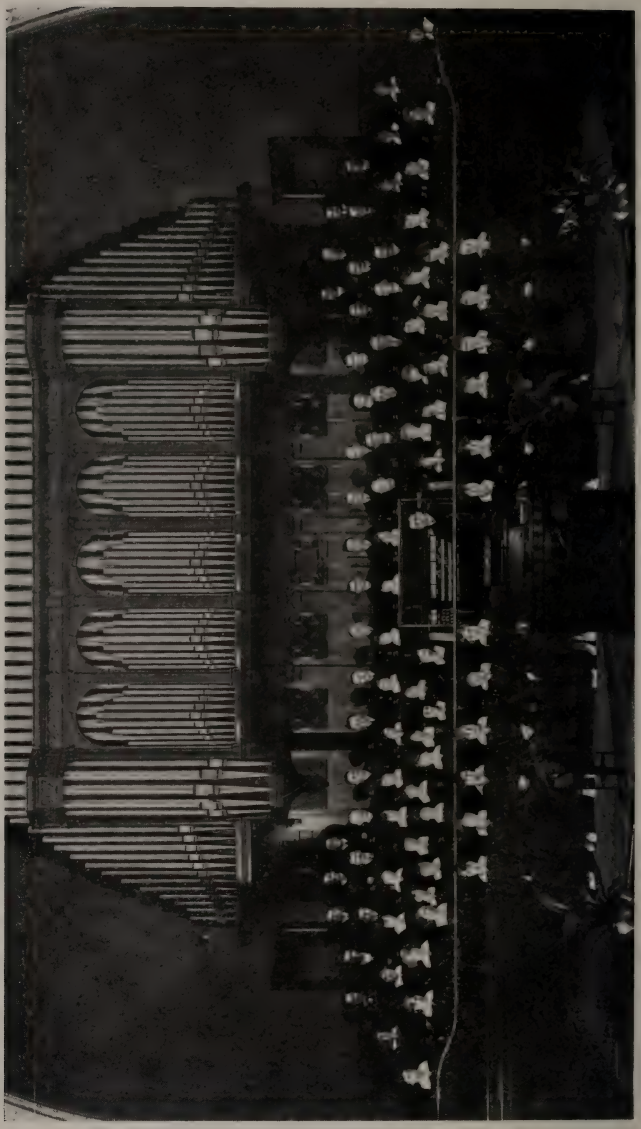
Not including Missionary, Connexional or Building Funds, or Sunday School.

1882	$3,004
1892	4,778
1902	8,375
1912	8,209
1922	27,262

RECORD OF TWENTY-FIVE YEARS

Year	Minister	Members	General Missionary	Woman's Missionary	Trustee Board	All Purposes
1899	Dr. Rutledge	589	$ 523	$ 357		$6,956
1900	"	598	503	360		8,054
1901	"	602	518	363		7,523
1902	Dr. Wilson	612	563	364		8,744
1903	"	624	594	328		8,948
1904	"	648	641	380	$3,856	8,645
1905	"	696	727	544	4,127	9,041
1906	Dr. Treleaven	715	880	694	4,143	10,469
1907	"	750	1,168	742	4,000	10,758
1908	"	795	1,790	744	4,514	11,157
1909	"	800	1,427	772	3,429	12,944
1910	Dr. Lanceley	830	1,562	851	4,327	11,203
1911	"	871	1,850	994	4,295	11,932
1912	"	857	1,810	1,038	17,623	26,341
1913	Dr. Johnson	892	1,370	838	14,368	22,268
1914		917	1,370	968	20,609	30,124
1915	"	1024	1,218	981	18,859	31,393
1916	"	1126	1,313	937	20,561	31,596

1917	Dr. McIrvine	1031	1,450	842	11,422	26,784
1918	"	1155	1,450	805	25,023	33,392
1919	"	1160	1,707	1,278	24,237	38,801
1920	"	1163	2,127	1,528	33,314	54,516
1921	Dr. Hughson	1289	2,123	2,275	27,167	60,021
1922	"	1473	5,525	2,450	19,640	48,148
1923	"	1657	5,800	2,027	12,710	54,533
1924	"	1829	5,800	2,201	20,000	55,676



FIRST METHODIST CHURCH CHOIR
1921

The Editors' Acknowledgments

In preparing the historical and other contents of this book, the editors obtained their information from three sources: the writings of the early historians of the church, the records of the trustee and quarterly boards, and interviews with many of the church people and others who could recall the incidents of long ago. Some of these interviews were obtained long before the centennial was thought of, and preserved as matters of historical interest. This is particularly true of information obtained from Mrs. Daniel Kelly, a daughter of Day Knight, who built the original church one hundred years ago, and her daughter, Mrs. Emmeline K. Rodgers; John W. Bickle and J. H. Stannard, Sunday school superintendents in the 1860's and 1870's, and others. Valuable information was given by Thomas Kilvington, ex-alderman William MacDonald, Mrs. (Rev.) T. J. Smith, a great-granddaughter of Richard Springer, Mrs. L. H. Parker, a granddaughter of Day Knight, Justus Griffin, a former trustee of the church, and a number of the present officials, whose memory carried them back many years. Two of the oldest to be interviewed were Joshua Phillips, King William street, and William Howard, Wilson street. The latter passed away only three or four days after he had given an interesting half-hour to the writers. The Howard family had been connected with First Church long before the stone building was erected. Joshua Phillips is the oldest living member of the old school, in which he enrolled about 1836, when a boy of six. He is now 94 years of age. Mr. Phillips had in his possession, and produced for inspection, a book entitled "Christian Exertion," which was presented to him by the church on the

first day of January, 1850. The historical books mostly used were those of Rev. John Carroll and Rev. Anson Green, and for early history of the city itself the writings of Charles Durand, Richard Butler, who was present at a number of the Centennial meetings, A. T. Freed, former editor of the Spectator and H. F. Gardiner, former editor of the Times, both of whom have passed away since the work of compiling this souvenir book was begun.

Cal. Davis,
Editor

Thos. S. Morris,
Associate Editor

Centennial Members of First Methodist Church

Aldridge, Fred
Aldridge, Mrs. Fred
Allan, R. T.
Allan, Mrs. R. T.
Allard, Miss Helen E.
Allard, Hugh E.
Allen, Harry J.
Allen, Mrs. Harry J.
Alliban, Mrs. Walter C.
Almas, Edgar
Almas, Mrs. Edgar
Almas, Miss Lulu May
Almas, Gordon
Almas, Mrs. W. W.
Almas, Miss E. E.
Almas, W. H.
Almas, Mrs. W. H.
Anderson, Miss Lizzie
Anderson, R. J.
Anderson, Mrs. R. J.
Anderson, T. G.
Anderson, Mrs. Thos. G.
Anderson, Clifford E.
Anderson, Mrs. Mary
Anderson, Mrs. William
Anderson, Miss Marjorie
Andrews, Miss Elizabeth
Andrup, Mrs.
Anstey, Mrs. Wm.
Applegath, Mrs. J. K.
Archibald, Miss Helen S.
Archibald, Miss Lilian
Arnold, F.
Arnold, Mrs. F.
Aspinwall, Harold E.
Aspinwall, Mrs. Harold E.
Awrey, Mrs. P.

Babb, R. S.
Babb, Mrs. R. S.
Babb, Hager
Babb, Miss Eleanor
Baets, Mrs. Manley
Bagshaw, Dr. Eliz. E.
Baker, Albert E.
Baker, Mrs. Albert E.
Baker, Gordon
Baker, Miss Myrtle
Baker, Mrs.
Baker, Mrs. Franklin
Baker, M.
Baker, Mrs. M.
Baker, Miss Amanda
Baker, Jas.
Baker, S.
Baker, Mrs. S.
Baker, Bennett
Baker, Leslie
Baker, Ralph B.
Baker, Mrs. Ralph B.
Baldwin, H.
Baldwin, Mrs. H.
Baldwin, George
Baldwin, Herbert
Ball, J. W.
Ball, Mrs. J. W.
Ball, Miss Margaret
Barkworth, Mrs. G.
Barkworth, Miss Doris
Barkworth, Miss Muriel
Barlow, Mrs. C.
Barnes, F.
Barnes, Mrs. F.
Barth, Fred
Barth, Mrs. Fred
Bartlett, R.
Bartlett, Mrs. R.
Bartlett, S. G.
Bartlett, Mrs. S. G.
Bartya, Miss Lila
Bastedo, Mrs. Burleigh
Bastedo, Miss Emily
Bastedo, Miss Irene

Batty, Mrs. Peter
Batty, Mrs. Thomas
Baumann, Mrs.
Bautenheimer, Mrs. Anna
Baxter, Mrs. T. D.
Baxter, Miss A.
Bayley, W. Z.
Bayley, Mrs. W. Z.
Bayley, Ewart
Baynes, Mrs. Lindsay
Baynes, Miss Norma
Beattie, Miss Edith
Beattie, Robert
Beattie, Mrs. Robert
Beattie, Miss Myrtle
Beattie, Miss Helen
Beattie, Miss Margaret
Beaver, Miss Louise
Beckett, Gerald
Beckett, Harry
Beckett, Mrs. Harry
Beckett, Donald
Beckett, Miss Hazel
Beemer, L.
Beemer, Mrs. L.
Beemer, Mrs. Emma
Beemer, Miss Hazel
Beemer, Jack
Beemer, James
Bell, J. D.
Bell, Mrs. J. D.
Bell, Miss Robertia
Bell, Miss Martha
Benham, R. E.
Bickle, Edgar
Bickle, Mrs. Edgar
Binkley, Miss Ellen
Binkley, Mrs. G. M.
Bird, Mrs. Elizabeth
Bird, Miss Mary
Blackburn, C.
Blackburn, Mrs. C.
Blackburn, J. H.
Blackburn, Mrs. J. H.
Blackman, Miss Marjorie
Blum, Miss Freda
Boag, Mrs. Geo.
Booth, Mrs. Jas.
Boothman, Mrs. J. S.
Boothman, Miss J.
Bond, Miss Leila
Boulter, Mrs. Ethel
Bourke, Miss Ella
Bourke, Miss S.
Bowen, Miss Lillian
Bowron, A. E.
Bowron, Mrs. A. E.
Bowron, Ralph
Boylan, Mrs. Nancy
Bradley, A. E.
Bradley, Mrs. A. E.
Bradley, Lorne
Bradley, C. E.
Bradley, George
Bradley, Mrs. George
Bradley, Miss Margaret
Bradshaw, Wray
Bradshaw, Mrs. W. Wray
Brady, A. D.
Brady, Mrs. A. D.
Brain, Mrs. W. J.
Brain, Miss Doris Olive
Brewis, Miss Frances
Bristow, John
Bristow, Mrs. John
Bristow, Miss Annie
Britton, G.
Broadziak, Burnett
Brower, Mrs. K. D.
Brown, Mrs. Geo. W.
Brown, Miss Marian
Brown, Geo. C.
Brown, Jacob
Brown, Mrs. Jacob
Brown, Miss Ida
Bruels, W. A.
Bryant, Edwin
Bryant, Mrs. Edwin
Bryant, Miss Beatrice
Buck, James
Burgess, Mr.
Burgess, Mrs.
Burgess, Albert
Burgess, Cecil
Burgess, Cyrus
Burkholder, Clarence
Burkholder, Mrs. C.
Burns, Joseph
Burns, Mrs. Joseph
Burns, George
Burrell, Mrs. I.
Burton, Fred N.
Burton, Mrs. Fred N.
Buss, William E.

Buss, Mrs. Wm. E.
Butler, Miss Agnes
Butler, Wm.
Butler, Mrs. Wm.
Butler, Miss Maude
Butler, Thos.
Butler, Mrs. Thos.
Butler, Bertram
Butler, Miss Enid
Butler, Miss Isabell
Butten, S. F.
Butten, Mrs. S. F.
Buttenham, W. F.
Buttenham, Mrs. W. F.
Buxton, Frederick
Buxton, Mrs. Frederick
Byrne, Mrs. Annie
Byrne, Miss Frances
Byshe, Miss Mildred

Callander, Delmar
Callander, Mrs. Delmar
Calvin, Andrew
Campbell, Mrs. H. E.
Campbell, Miss May
Campbell, Mrs. William
Campbell, Lorenzo
Campbell, Mrs. Lorenzo
Cannon, Dr. O. S.
Cannon, Mrs. O. S.
Canute, Mrs.
Carlisle, Charlotte
Carson, G. A.
Carson, Mrs. G. A.
Carscallen, Mrs. Mary
Carter, Mrs. Emma
Carter, Miss Laura
Carver, Mrs. Edith
Carver, Miss Laurel
Catchpole, Chas.
Catchpole, Mrs. Chas.
Chagnon, Ernest
Chagnon, Mrs. E.
Chagnon, L. E.
Chagnon, Mrs. L. E.
Chagnon, Elmer
Chapman, G. H.
Chapman, Mrs. G. H.
Chapman, Miss Irene
Chapman, J. R.
Chapman, Mrs. J. R.
Chapman, Miss Geraldine
Chown, Mrs. A.
Chown, Herbert L.
Chown, Mrs. Harold L.
Chrysler, Mrs. Eileen
Chrysler, James
Chrysler, Mrs. James
Clappison, J. H.
Clappison, Mrs. J. H.
Clark, Mrs.
Clark, Miss Irene
Clark, Miss Sylvia
Clarke, Mrs. A.
Clarke, Edgar
Clarke, Mrs. Edgar
Clarke, J. C.
Clarke, Mrs. J. C.
Claus, Miss Pearl
Clegg, Mrs. J.
Clemens, Rothsay
Clemens, Mrs. Rothsay
Cline, Miss Olive
Cline, Miss Mattie
Cline, Mrs. W. H.
Cluff, Miss Olive
Clutterbuck, Mrs. W. H.
Clutterbuck, Miss Alma
Clutterbuck, Miss Merle
Clutterbuck, Norman
Cody, Mrs. Wm. McPherson
Coffee, W. W.
Coffee, Mrs. W. W.
Colling, L. J.
Colling, Mrs. L. J.
Colling, Harold M.
Collins, R. T.
Collins, Mrs. R. T.
Collins, Doris
Collins, Wray
Collins, C. W.
Collins, Mrs. C. W.
Colton, Mrs. Mary
Comfort, Mrs. Mary J.
Comfort, Miss Maude E.
Coniam, Miss Frances
Cook, W. L.
Coombs, Mrs. Esther
Coombs, Clarence
Coombs, Earl
Coombs, Harry
Coombs, Hugh
Coote, Mrs. R. T.
Cope, Burness

Cope, Mrs. Burness
Cope, Luther
Cope, Mrs. Luther
Copeman, Mrs. Mary
Cordingly, Miss H.
Cordingly, Miss J.
Cordingly, Miss M.
Cornwith, W. O.
Cornwith, Mrs. W. O.
Coulthart, A. O.
Coulthart, Mrs. A. O.
Coulthart, Miss Neva
Coulthart, Byron
Coulthart, Miss Gladys
Coulthart, Laird
Courtice, E. D. W.
Courtice, Mrs. E. D. W.
Cousins, Mrs. H. G.
Coutts, Miss Elsie May
Cowell, Mrs. H.
Crawford, Howard
Crawford, Willard
Crawford, Mrs. Scott
Crisp, Arthur
Croft, J. R.
Croft, Mrs. J. R.
Croft, Miss Bessie D.
Croft, Frank E.
Croft, Randolph J.
Crooker, Mrs. Lawrence
Cross, Miss Hazel
Crosthwaite, Mrs. D.
Crosthwaite, Mrs. Harvey
Cruickshank, Mrs.
Culp, Mrs. Timothy
Culp, Miss Edith
Cummer, Mrs. Annie
Cummer, Miss Cora
Cummer, Albert
Cummer, Mrs. Albert
Cummer, Betty
Cummer, John
Cummer, Ralph
Cunningham, Mrs. H. M.
Cunningham, Miss Margaret
Cunningham, R. A.
Cunningham, Mrs. R. A.
Cunningham, Miss Jean
Cunningham, Miss Winnifred
Currie, Miss Annie
Cutts, Mrs. Sarah E.
Cutts, Miss Annie E.

Dale, Miss Thora
Dalton, F. E.
Dalton, Mrs. F. E.
Danby, Miss Elizabeth
Dane, Geo.
Dane, Mrs. Geo.
Dane, Miss Margaret
Dane, Miss Bessie K.
Dane, Miss Helen
Daniels, W.
Daniels, Mrs. W.
Darrell, John
Darrell, Mrs. John
Darrell, Miss Dora
Davey, Mrs. R.
Davey, S. H.
Davey, Mrs. S. H.
Davidson, Mrs. Alex.
Davidson, Dr. A. G.
Davidson, Mrs. A. G.
Davies, Mrs. Annie L.
Davies, Miss Della
Davies, Wm.
Davies, Mrs. Wm.
Davis, Allan
Davis, Archie
Davis, Mrs. Archie
Davis, Calvin
Davis, Mrs. Calvin
Davis, Miss Phyllis
Davis, Miss L.
Dawson, Chas. F.
Dawson, Mrs. Chas. F.
Dean, Miss
DeLosh, Mrs. Mabel
Dick, Jno. J.
Dick, Mrs. Jno. J.
Dick, W.
Dick, Mrs. W.
Dick, Miss Edna
Dickenson, Miss Laura
Dingle, Mrs. Susa G.
Dodson, G. F.
Dodson, Mrs. G. F.
Dodson, Miss Edna
Dodson, W. A.
Dodson, Mrs. W. A.
Dodson, Orval
Dodson, Miss Enid
Dodson, J. E.
Dodson, Mrs. J. E.
Dodson, Miss Vera

Dodson, Percy
Dodson, Mrs. Percy
Doherty, W. W.
Doidge, J. A.
Doidge, Mrs. J. A.
Doleman, Mrs. Frank
Donaldson, Mrs. A.
Donaldson, Mrs. D.
Dores, Dr. Eugene
Dores, O. E.
Dores, Mrs. O. E.
Dores, Miss Beulah
Doty, Mrs. A. M.
Douglas, Rev. Wm. H.
Dowell, Mrs. Bertha
Dowell, Howard
Drake, Miss Hilda
Drew, Charles
Drew, Mrs. Charles
Drew, Vincent
Drew, Mrs. Vincent
Drew, Clarence
Drew, Miss Dorothy
Drew, Miss Lorna
Drysdale, Geo.
Drysdale, Mrs. Charles
Ducklin, W. R.
Ducklin, Mrs. W. R.
Dunnigan, Mrs. H. J.
Dunnigan, P. J.
Dunnigan, Mrs. P. J.
Drummond, Hugh
Drummond, Mrs. Hugh

Eagle, E.
Eagle, Mrs. E.
Eagleton, J.
Eagleton, Mrs. J.
Eames, Miss Erla
Earl, Edward
Earl, Mrs. Edward
Earl, Dr. Allen B.
Easton, Edward
Easton, A. S.
Easton, Mrs. A. S.
Easton, Leslie
Eaton, Miss Eva
Ecclestone, Miss Jennie
Echlin, G. W.
Echlin, Mrs. G. W.
Echlin, Miss Grace
Echlin, Ronald
Ecker, Chas. E.
Edsall, Thos.
Edsall, Mrs. Thos.
Edsall, Merrill
Edwards, Walter
Edwards, Mrs. Walter
Edwards, Reginald
Elkington, Clifford
Elkington, Mrs. Clifford
Elliot, Heber
Elliot, Mrs. Heber
Ellis, Miss Gladys
Ellison, Mrs. C. B.
Ellison, Miss Amy
Ellison, Miss Marjorie
Emerton, John H.
Emerton, Mrs. John H.
Ennis, Miss Edna
Ennis, Miss Georgina
Ennis, John
Ennis, Mrs. John
Evans, George
Evans, Miss Florence
Evans, Harry W.
Evans, Mrs. Harry W.
Everett, Miss Gertrude
Ewing, Walter

Fagan, Mrs. Henry
Fairbrother, Walter
Fairbrother, Mrs. Walter
Faltnor, Mrs. Carrie
Farley, E. H.
Farley, Mrs. E. H.
Farley, Mrs. G. S.
Farley, Bruce
Farley, Jack
Farr, E. W
Farr, Mrs. E. W.
Farr, Walter
Faulknor, Ernest M.
Faulknor, Mrs. Ernest M.
Faulknor, Kenneth
Fearnside, W.
Fearnside, Mrs. W.
Fearnside, Jas.
Fearnside, Harold
Fearnside, Edward
Feeney, Mrs. W. E.
Fenton, Mrs. E.
Fenton, Miss Thelma
Fenton, Miss Wilhelmina

Ferguson, Mrs. R. P.
Fidlin, Miss Inez
Fifield, Mrs. Ira A.
Fifield, Miss Hattie E.
Fifield, Miss Mary H.
Findlay, Miss Janet
Finlay, G.
Finlay, Mrs. G.
Firth, Mrs. A.
Firth, Miss Elsie
Firth, Miss May
Firth, Alfred L.
Fisher, Mrs.
Fonger, Dr. I. E.
Ford, Miss Lillie
Foreman, C. V.
Foreman, Mrs. C. V.
Forest, J. D.
Forest, Mrs. J. D.
Forest, Chas. A.
Forest, Allen B.
Forest, Douglas T.
Forest, W. C.
Forest, Mrs. W. C.
Forster, Miss Ellen A.
Forsythe, Alex.
Forsythe, Mrs. Alex.
Forsythe, Mrs. M.
Fowler, Mrs. C. W.
Fowler, Wm. H.
Free, Thomas
Free, Mrs. Thomas
Freeman, Mrs. J. A.
Frewin, W.
Frewin, Mrs. W.
Fricker, W. H.
Fricker, Mrs. W. H.
Fry, Wm.
Fry, Mrs. Wm.
Fulton, Dr. E. M.
Fulton, Mrs. E. M.
Fulton, Edward
Fulton, Hilary
Fyfe, Jno.
Fyfe, Mrs. Jno.

Gage, Miss Helen
Gallagher, Roy J.
Gardiner, Mrs. W.
Gardner, T. A.
Gardner, Mrs. T. A.
Garland, Mrs. Lorne
Garneau, Mrs. A.
Garneau, Carl C.
Garrold, Almer P.
Garrold, Mrs. Almer P.
Garrold, Miss Ethel M.
Gayfer, Harry
Gayfer, Mrs. Harry
Gayfer, Miss Evelyn
Gayfer, Miss Helen
Gayfer, Murray
Gayfer, Walter
Gayfer, Mrs. Walter
Gayfer, Walter H.
Gayfer, Mrs. Walter H.
German, Mrs. George
Gibson, Miss Jean
Gibson, Mrs. Margaret
Gibson, S. D.
Gibson, Mrs. S. D.
Giddens, Dr. W. S.
Giddens, Mrs. W. S.
Gilbert, Mrs. Geo. O.
Gilchreise, Jno. F.
Gilchreise, Mrs. Jno. F.
Gilden, Miss Annie S.
Gillap, Mrs. Albert
Gilmore, Mrs.
Gist, Roger
Glover, Lawrence
Glover, Mrs. T.
Glover, Miss G.
Goddard, George
Goddard, Miss Inez
Godfrey, Mrs. Jean
Godfrey, Robert
Gordon, J. I.
Gordon, Mrs. J. I.
Gordon, Mrs. Helen
Gosnell, Mrs. Van G.
Gosnell, Miss Margaret
Gower, Mrs. Wm.
Gowing, Wilfrid
Graham, D.
Graham, Mrs. D.
Graham, Miss Janet
Grant, Wm.
Grant, Mrs. Wm.
Grapes, S. T.
Grapes, Mrs. S. T.
Greathead, Howard
Greathead, Mrs. Howard
Green, George

Green, Mrs. George
Green, Miss Vera
Green, George
Green, Ira
Green, Mrs. Ira
Green, Miss Gladys
Green, Victor
Green, Miss Thelma
Greenfield, Mrs. C. M.
Greenslade, Leslie
Greenslade, Mrs. L.
Greenway, Dr. G. E.
Greenwood, W. F.
Griffin, D. H.
Griffin, Mrs. D. H.
Griffin, Miss Ruth
Griffin, Miss Vera
Griffin, Mrs. James
Griffin, Miss Hazel
Grove, Miss Emily
Groves, Miss Minnie
Gumpricht, Mrs. Jessie
Gundy, Miss Irene
Guthrie, Mrs. Annie
Guy, Jno. J.
Guy, Mrs. Jno. J.
Guy, Miss Dorothy
Guy, Miss Gladys

Hale, Homer J.
Hale, Mrs. Homer J.
Hale, Edward
Hale, Miss Mildred
Haley, E. L.
Haley, Mrs. E. L.
Hall, Mrs. Chas.
Hall, Miss Jean
Hall, Clifford
Hall, Mrs. Clifford
Hall, Robert
Hall, Mrs. Robert
Hall, Mrs. F. H.
Hall, Walter
Hall, Mrs. Walter
Hammil, Thos.
Hammil, Mrs. Thos.
Hammil, Herbert
Hamilton, Mrs. E.
Hamilton, Arthur
Hamilton, Miss Doris
Hamilton, Miss Kathleen
Hamilton, G. A.
Hamilton, R. M.
Hamilton, Mrs. R. M.
Hamilton, Miss Vera
Hanna, J.
Hanna, Mrs. John
Hansel, Mrs. S. E.
Hansel, Cecil
Hansel, Miss Andrena
Hansplant, J.
Hansplant, Mrs. J.
Harbon, Mrs. Charles
Harding, Fred
Harding, Mrs. Fred
Hare, Miss Phoebe L.
Harkness, R. G.
Harkness, Mrs. R. G.
Harold, Harry
Harold, Mrs. Harry
Harrington, L.
Harrington, Mrs. L.
Harrington, Jno.
Harrington, Miss Frances
Harmer, C.
Harmer, Mrs. C.
Harmon, James
Harris, Norman S.
Harrison, Mrs. Ethel
Harrison, Frederick
Harrison, Howard
Harrison, Mrs. J. D.
Harrison, Miss Mary
Harrison, Albert
Harrison, Harry
Harrison, Mrs. Arnott
Hartung, Mrs. M.
Hartung, Margaret
Haswell, H.
Haswell, Mrs. H.
Haswell, Miss Elizabeth
Haswell, Miss Beryl
Hatton, Maurice
Hatton, Mrs. Maurice
Hay, W. L.
Hay, Mrs. W. L.
Hayes, Alex.
Hayes, Mrs. Alex.
Hazell, Mrs. T.
Hazzard, R. J.
Hazzard, Mrs. R. J.
Heal, Jno.
Heal, Mrs. Jno.
Healey, Mrs. H. W.

Healey, Miss Kathleen
Healey, Miss Jean
Heath, F.
Heath, Mrs. F.
Heath, Gordon
Heath, Mrs. Gordon
Hedges, W.
Hedges, Mrs. W.
Heilig, A. W.
Heilig, Mrs. A. W.
Heilig, Carl
Heilig, Miss Margaret
Henderson, C.
Henderson, Mrs. C.
Hendershott, Harold F.
Henry, Miss Gertrude
Henry, Charles
Henwood, Miss Gladys
Herlihy, Mrs. John
Hescott, Ernest
Hescott, Mrs. Ernest
Hewitt, John H.
Hewitt, Mrs. John H.
Hewitt, Thos. W.
Hewson, Mrs. Martha J.
Higson, Wm.
Higson, Mrs. Wm.
Higgins, Bert E.
Higgins, Mrs. Bert E.
Hildreth, Miss Grace
Hill, G. H.
Hill, Mrs. G. H.
Hill, Mrs. Letitia
Hill, Miss Bertha
Hill, Roland
Hill, Mrs. Roland
Hipwell, Mrs. Ruth
Hirons, J.
Hirons, Mrs. J.
Hirons, John
Hirst, Joshua
Hirst, Mrs. Joshua
Histed, John
Hodge, B. B.
Hodge, Mrs. B. B.
Holden, James A.
Holden, Mrs. James A.
Holman, Miss Phoebe Lois
Horncastle, Clifford
Horning, Mrs. D. J.
Horning, T. M.
Horning, Mrs. T. M.

Howard, N. H.
Howard, Mrs. N. H.
Howard, Miss Adelyn M.
Howard, Henry
Howell, C.
Howell, Mrs. C.
Howell, Herschell
Howell, Lindsay
Howell, Mrs. Lindsay
Hudson, Irvine
Hudson, Mrs. Irvine
Hughson, Rev. Dr. J. E.
Hughson, Mrs. J. E.
Hughson, Miss Margaret
Hull, W. G.
Hull, Mrs. W. G.
Hume, Mrs. David
Hunter, Miss Edith
Hunter, Miss Mabel
Hunter, Jas. C.
Hunter, Mrs. Jas. C.
Hunter, Miss Duff
Hutchinson, Frank
Hutchinson, Mrs. Frank
Hutchinson, Thos.

Ibbotson, Miss Ida
Ingledew, Miss Vera
Iredale, Mrs. J.
Ireland, Miss Mabel
Ironsides, Miss Martha

Jack, Mrs. Robt.
Jack, Miss Mabel
Jackson, Fred W.
Jackson, Mrs. Fred W.
Jackson, W.
Jackson, Mrs. W.
James, Mrs. Simon
James, Miss Anna
Jamieson, Mrs.
Jamieson, J. W.
Jarvis, Mrs. D.
Jamieson, William
Jamieson, Miss Margaret
Jamieson, Miss Jessie
Jarvis, Mrs. T. N.
Jarvis, Arthur
Jarvis, Lloyd
Jarvis, Mrs. R. H.
Jarvis, Miss Belle
Jarvis, Miss Edith

Jaycocks, T. G.
Jeferess, Mrs. Stanley
Jeffrey, Mrs. M. A.
Jeffrey, Miss M.
Jennings, S. A.
Jennings, Mrs. S. A.
Jerome, Mrs. J.
Jerome, Miss Leatha
Jewell, E.
Jewell, Miss Nan R.
Jewell, W.
Job, Mrs. Beth.
Job, Miss Margaret
Johnson, Archie
Johnson, Mrs. Archie
Johnson, Miss Hilda
Johnson, Miss Alice
Johnson, Miss Ethel
Johnson, Angus
Johnson, Miss Annis
Johnson, Ed. F.
Johnson, Mrs. Ed. F.
Johnson, Clyde
Johnson, Miss Ella
Johnson, Elmer
Johnson, Lorne
Johnson, Mrs. Lorne
Johnson, N. C.
Johnson, Mrs. N. C.
Johnston, Jno. R.
Jones, Miss Harriet
Jones, Mrs. A. S.
Jones, C. D.
Jones, Mrs. C. D.
Jones, Miss Gwendolyn
Jones, Mrs. Grace
Jones, Mrs. S. J.
Jones, Miss Elsie

Kappele, Archie P.
Kappele, Mrs. Archie P.
Kappele, Miss Jean
Kappele, Dr. D. P.
Kappele, Mrs. Geo.
Kappele, Miss Edith
Kappele, Miss Eleanor
Kappele, Miss E.
Kappele, Harold
Kappele, Mrs. Harold
Kappele, Dr. Logie
Kappele, Mrs. Logie
Kay, Ernest W.
Kay, Mrs. Ernest W.
Keale, Edward
Keale, Mrs. Edward
Keale, Miss Lillian
Kelford, Miss Doris
Kelley, Mrs. Maria
Kellond, Mrs. F.
Kellond, Fred
Kellond, Herb.
Kells, J. W.
Kells, Mrs. J. W.
Kemp, Edward
Kemp, Mrs. Edward
Kemp, Miss Treasure
Kemp, Groves
Kendall, George
Kendall, Mrs. George
Kendall, Miss Lucy
Kenney, Mrs. A. D.
Kenny, Wm.
Kenny, Mrs. Wm.
Kent, Mrs. W.
Keough, Miss Lucy
Kerns, Mrs. Ross
Kerr, Miss Elizabeth
Kerr, Robert
Kerr, Mrs. Robert
Kerr, Miss Lottie
Kerruish, Rev. T. L.
Kerruish, Mrs. T. L.
Kerruish, Miss Mona
Kerruish, Miss Marion
Kerruish, Miss Isabelle
Kettle, H. R.
Kettle, Mrs. H. R.
Kidney, W. J.
Kidney, Mrs. W. J.
Kilvington, Mrs. Thomas
Kilvington, Miss A.
Kilvington, Miss Clara
King, Alfred M.
King, Mrs. Alfred M.
King, Clifford
Kirkbride, R. L.
Kirkbride, Mrs. R. L.
Kitchen, Miss Clara
Kitchen, Miss J.
Kneeshaw, Miss Alice
Kneeshaw, Miss Elizabeth
Knight, Miss Clara I.
Koss, Miss Mary
Kotzenmeyer, G. J.

Kotzenmeyer, Mrs. G. J.
Kotzenmeyer, Mrs. E. A.
Kotzenmeyer, Miss Helen

Ladd, Mrs. W. F.
Laird, Mrs. E.
Laking, Wm.
Laking, Mrs. Wm.
Laking, Miss May
Lalonde, F.
Lalonde, Mrs. F.
Lang, Alfred
Lang, Mrs. Alfred
Lang, Chester
Langs, Mrs. M. H.
Lassard, Mrs. Isabelle
Latimer, Mylliard
Lavery, Miss Mabel
Lavery, Miss Charlotte
Lavery, Frank
Lavery, Mrs. Frank
Lavery, Murray
Lavery, Ruth
Lawrence, Miss Mary
Layman, A. E.
Layman, Mrs. A. E.
Layman, William
Layman, Miss F. M. Louise
Layton, C.
Layton, Mrs. C.
Layton, Miss Donna
Layton, Miss Ina
Leach, Dr. G. C.
Lee, Miss Lily
Lee, Clifford S.
Lee, John
Lee, Mrs. John
Lee, W. A.
Lees, Geo. H.
Lees, Mrs. Geo. H.
Lees, Miss Olive
Leggett, Miss Mabel
Lehou, Mr.
Lehou, Mrs.
Leman, Mrs. F.
Leman, R. Leslie
Leman, Miss Dorothy
Lentz, Mrs. W. F.
Lentz, Miss Irene
Lewington, Thos.
Lewington, Mrs. Thos.
Lewington, Miss Dorothy
Lewington, Miss Eva
Lewington, Miss Mabel
Lewington, Miss Millicent
Lightheart, Mrs. W. A.
Lillico, Wilfrid
Lillico, Mrs. Wilfrid
Lincoln, H.
Lincoln, Mrs. H.
Linfoot, Miss Dorothy
Ling, John
Ling, Miss Hattie
Ling, J. Francis
Lippert, Mrs. Geo.
Linstead, Mrs. J.
Linstead, Miss Evelyn
Lister, Gilbert
Lister, Mrs. Gilbert
Llewellyn, D.
London, Miss Elizabeth
Long, Mrs. Carrie
Loosely, Chas. F.
Looseley, Mrs. Chas. F.
Looseley, Miss Betty
Lott, Miss Anna
Lounds, Rev. George
Lounsbury, Mrs.
Lounsbury, Mrs. M.
Lowe, Miss Grace E.
Lucas, Mrs. Anna
Lumsden, Paul E.
Lumsden, Mrs. Paul E.
Lumsden, Willard
Lunn, F.
Lusk, John W.
Lusk, Mrs. John W.
Lyght, Mrs. C.
Lyght, G. A.
Lyght, Mrs. G. A.
Lyght, Everard
Lyght, Miss Florence
Lyle, Miss Florence
Lyne, J. H.
Lyne, Mrs. J. H.
Lyne, W. H.
Lyne, Mrs. W. H.

Magee, Miss Mollie
Magen, Miss Grace
Manchester, C. F.
Manchester, Mrs. C. F.
Manchester, Miss Delia
Manchester, Miss Ena

Maneer, Miss May
Mann, Mrs. Alex.
Mann, Jean
Marsh, Walter L.
Marshall, A.
Marshall, Mrs. A.
Marshall, Wright
Marshall, E. S.
Marshall, Mrs. E. S.
Marshall, James
Marshall, Miss Marjorie
Marshall, Mrs. S. W.
Martin, Mrs. Charles
Martin, Frank
Martin, Fred R.
Martin, Mrs. Fred R.
Martin, Fred G.
Martin, George
Martin, Mrs. George
Martin, Ellis
Martin, Ralph
Mason, C.
Mason, Mrs. C.
Mason, Reginald
Mason, Mrs. D.
Matchett, M. W.
Matchett, Mrs. M. W.
Matchett, Roger W.
Matchett, Ellwood
Matthewman, Charles
Matthewman, Mrs. Charles
Matthewman, Morgan
Matthews, H. L.
Matthews, Mrs. H. L.
Mattice, Miss Hazel
Maxwell, Mrs. H.
Maxwell, Miss Hazel
Maxwell, Roy
Maxwell, Mrs. Roy
Mayberry, Miss Phyllis
Mayberry, Miss Thelma
Mayer, Mrs. O. L.
Mayer, Miss Florence
Mepham, Wm.
Mepham, Mrs. Wm.
Merritt, Alvin
Merritt, Mrs. Alvin
Merritt, Miss Florence
Metherell, Mrs. Chas.
Meuser, Miss Orma
Milhausen, Miss Adele
Miller, Mrs. M.
Mills, Mrs. Jno. A.
Milne, Mrs. C. G.
Milne, Miss Frances
Milne, Miss Ruth
Milne, Miss Douglas
Misener, Frank E.
Misener, Miss Helen
Misener, Lloyd
Misener, Miss Mildred A.
Mitchell, Robert
Mitchell, Wm. W.
Mitchell, Bert. G.
Mitchell, Miss Nellie
Mitchell, R. L.
Mitchell, Mrs. R. L.
Moffat, Hugh
Moffat, Mrs. Hugh
Moffat, Gordon
Monck, S.
Monck, Mrs. S.
Monck, Miss Marjorie
Monck, George
Montgomery, Mrs. J. C.
Montray, Mrs. N. N.
Montray, Miss Hattie
Montray, Miss Ethel
Mooney, Mrs. R. J.
Moore, Miss Edna
Moore, Miss Winnifred
Moote, Mrs. A. D.
Moote, Mrs. E. C.
Moote, Miss Sadie
Morgan, Mrs. Horace
Morgan, T. H.
Morgan, Mrs. T. H.
Morris, Dr. Irving
Morris, Mrs. Irving
Morris, A. W.
Morris, Mrs. A. W.
Morris, Miss Evelyn
Morris, Miss Marion E.
Morris, Thos. S.
Morris, Mrs. Thos. S.
Morris, Miss Isabelle
Morris, Jno.
Morris, Wilfrid
Moss, H. J.
Moss, Mrs. H. J.
Mottashed, Mrs. L.
Mountain, T. W.
Mountain, Mrs. T. W.
Mountain, Harold

Mountain, Mrs. J. Stanley
Mowbray, F. E. H.
Mowbray, Mrs. F. E. H.
Muir, J.
Muir, Mrs. J.
Muir, Miss Ida
Mummery, V. L.
Mummery, Mrs. V. L.
Murphy, Mrs. D.
Murphy, Miss Claire
Murray, Mrs. F.
Murray, H.
Murray, Mrs. H.
Murray, Mrs. W.
Murray, Miss Evelyn
Myers, Mrs. A.
Myers, Mrs. E. B.
Myers, Jas. B.
Myles, Mrs. Helena
Myles, Miss Dorothy
Myles, Miss Margaret
Myles, Miss Mildred
Myles, Willard

Macartney, Clifford
Macartney, Mrs. Clifford
MacKenna, Miss A.
MacKenna, Miss E.
MacPherson, Miss Norah
MacPherson, Robert
MacPherson, Mrs. Robert
MacPherson, Orlin
McAlpine, Mrs. Mabel
McBain, Miss Dorothy
McBride, J. P.
McBride, Mrs. J. P.
McCall, H. A.
McCall, Mrs. H. A.
McCann, Thos.
McCann, Mrs. Thos.
McClintock, Wm.
McClintock, Mrs. Wm.
McClintock, Miss Dorothy
McCollum, Mrs. A.
McCollum, Miss B.
McCollum, Mrs. Martha
McCollum, Miss Isabelle
McCulloch, Mrs. A. M.
McCulloch, Miss Louise
McDonald, Charles
McDonald, Mrs. Charles
McDonald, Miss Margaret
McGinnis, Mrs. Wm.
McIlroy, Chas. H.
McIlroy, Mrs. Chas. H.
McIlroy, Miss Marjorie
McIlroy, Miss Jessie
McIlroy, Murray
McIlroy, Will
McIlroy, Chas. R.
McIlroy, Mrs. Chas. R.
McIlroy, F. C.
McIlroy, Mrs. F. C.
McIlroy, Miss Rhena
McIlroy, Miss Marion
McIntyre, D. L.
McIntyre, Mrs. D. L.
McIntyre, Gordon H.
McIntyre, Miss Vera
McKeen, Miss Anna
McKelvey, Geo. F.
McKelvey. Mrs. Geo. F.
McKee, Hudson
McKee, Mrs. Hudson
McKenzie, Miss Margaret
McLachlan, G. E.
McLachlan, Mrs. G. E.
McKinstry, Ross W.
McKinstry, Mrs. Ross W.
McKnight, Miss M.
McLellan, Mrs. Donald
McMahon, Carl
McMahon, J. A.
McMahon, Mrs. J. A.
McMahon, Miss A.
McNeil, Robt.
McNeil, Mrs. Robt.
McSweeney, Bert
McSweeney, Mrs. Bert
McSweeney, Miss Vera
McWilliams, Wm. A.
McWilliams, Mrs. Wm. A.
McWilliams, Miss Gladys Maude
McWilliams, Miss Reta May

Nablo, H. V.
Naismith, Mrs. Alex. L.
Nancekievill, Miss Frances
Nash, Leslie
Nash, Miss I.
Nash, Richard
Nash, Wm. J.
Nash, Mrs. Wm. J.

Nelles, John V.
Newton, Mrs. L. P.
Nichol, Mrs. Wm.
Nichols, W. H.
Nichols, Miss Florence
Nash, Miss Gwendolyn
Nicholas, Mrs. T.
Nicholson, Miss Vera
Nix, C. H.
Nix, Mrs. C. H.
Nixon, Mrs.
Northey, Miss Maude
Nugent, Mrs. Wm.
Nugent, Donald
Nugent, Richard

O'Connor, Mrs. W. F.
Orr, A. E.
Orr, Mrs. A. E.
Orr, Harry
Oslen, O. G.
Oxley, Mrs. T. C.
Oxley, Miss Evelyn
Oxley, Oscar

Pacey, C. A.
Pacey, Mrs. C. A.
Page, Mrs. W. C.
Page, Mrs.
Page, Miss Garner
Park, Dr. J. M.
Park, Mrs. J. M.
Park, Roswell
Park, Mrs. (Dr.) Roswell
Park, Mrs. Wm. E.
Parke, Miss Louise
Parke, Mrs. Wm.
Parker, Miss Winnifred
Parker, Reginald
Patterson, Mrs. Lewis
Patterson, Mrs. M.
Patterson, Victor
Patterson, R. H.
Patterson, Mrs. R. H.
Patterson, Thomas
Patterson, Mrs. Thomas
Patterson, Miss Jessie
Patterson, Mrs. Wm.
Pattison, Arnold
Pattison, Mrs. C.
Pearce, Archie R.
Pearse, Geo.
Pearse, Mrs. Geo.
Penfold, A. J.
Penfold, Mrs. A. J.
Penhall, Mrs. R. J.
Pelling, Mrs. Frank
Pennock, Mrs.
Pettigrew, Mrs. R. C.
Pettit, Mrs. Amelia
Petty, A. E.
Petty, Mrs. A. E.
Petty, Fred W.
Petty, Harold
Petty, William
Phillips, Robert
Pickering, J. R.
Pickering, Mrs. J. R.
Phillips, Miss Martha C.
Philp, Mrs. Gerald M.
Pierson, A. E.
Pierson, Mrs. A. E.
Pilton, H.
Pilton, Mrs. H.
Pilton, Miss Dorothy
Pirie, Mrs.
Pogue, Chas. R.
Pogue, Mrs. Chas. R.
Porter, Miss Agnes P.
Porter, Mrs. C. J.
Porter, Edward
Porter, Robert
Porter, Mrs. Robert
Post, C. M.
Post, Mrs. C. M.
Potticary, Bernard
Potticary, Hamilton
Poulter, T. M.
Poulter, Mrs. T. M.
Powell, Miss Blanche
Powell, Mrs. C. E.
Powell, Miss E. L.
Powell, Mrs. E. A.
Powell, Miss B.
Powell, Miss Viola
Powell, Miss C. E.
Powell, Mrs. Leighton
Powers, T.
Powers, Mrs. T.
Preece, A. W.
Preece, Mrs. A. W.
Preece, Jno. A.
Prelipp, Frederick
Prelipp, Mrs. Frederick

Price, C. A.
Price, Mrs. C. A.
Price, John
Price, Miss Helen
Price, Robert
Price, Mrs. H. F.
Price, Miss Bernice
Pringle, Miss Elva

Quance, Arthur
Quance, Mrs. Arthur
Quance, Miss Alma

Rand, Mrs. Laura
Rand, Miss Daisy
Rand, Miss Laura
Ransome, Charles
Ransome, Mrs. Charles
Raphael, Mrs. Stanley
Rason, C. P.
Rason, Mrs. C. P.
Raycroft, Garnet
Raycroft, Mrs. Garnet
Raycroft, Mrs. R. B.
Raycroft, Irving
Raycroft, Garnet
Raycroft, Mrs. Richard
Read, Wm.
Read, Mrs. Wm.
Reeves, Miss F.
Reeves, Miss G.
Reid, Albert
Reid, Mrs. Albert
Reid, Miss A.
Reid, Miss E.
Reid, Miss Fannie
Reid, Miss Kate
Reyburn, James
Reyburn, Mrs. James
Reyburn, Blanche
Reynolds, Miss Marguerite
Reynolds, Mrs. R. W.
Rhodes, Mrs. Thos. C.
Rice, Mrs. Alice
Richardson, F. T.
Richardson, Mrs. F. T.
Richardson, Miss Carol
Richardson, Harold
Richardson, Lloyd
Richardson, Morley
Richardson, Ronald
Riddle, William
Richmond, Mrs. Perce
Rickards, Archie
Rickards, Mrs. Archie
Rickards, Miss Dorothy
Rickards, Jack
Rickards, Master George
Rickards, Fred
Rickards, Mrs. Fred
Rickards, Miss Gertrude
Rickards, Miss Hazel
Riddle, Morton
Riddle, Mrs. Morton
Riddle, Mrs. William
Ripley, Miss Anna
Ritchie, Geo. W.
Ritchie, Mrs. Geo. W.
Rittenhouse, Miss Alma
Robbins, H.
Robbins, Mrs. H.
Robbins, Master Donald
Robbins, Miss Norma
Roberts, Jas. R.
Roberts, Mrs. Jas. R.
Robertson, Miss Jean
Robinson, Edward
Robinson, Mrs. Edward
Robinson, John
Robinson, Harry
Robinson, J. A.
Robinson, Mrs. J. A.
Robinson, Mrs. S. D.
Rodgers, Mrs. Caroline
Rodgers, Frank A.
Rodgers, Mrs. Frank A.
Rogers, Fred G.
Rogers, Mrs. Fred G.
Rogers, Mrs. J. H.
Rollo, Miss Jean
Rolls, Mrs. B.
Rolls, Harold B.
Ross, Mrs. Andrew
Ross, Miss Edna
Ross, Mrs. Emma
Ross, Mrs. Frederick
Rourke, Miss Lillian
Rous, Harold W.
Rowland, M. W.
Rowland, Mrs. M. W.
Rowntree, J.
Rowntree, Mrs. J.
Rozel, Mrs. Susan
Rumble, Mrs. A.

Rusby, L. J.
Rusby, Mrs. L. J.
Rusby, Marion
Rutledge, Miss Lorine
Ryckman, Mrs.
Ryckman, Miss Verna
Ryckman, Wray
Ryckman, C. Roy
Ryder, Cyrus E.
Ryder, Mrs. Cyrus E.
Ryder, Miss Dorothy

Sabine, A. F. S.
Sabine, Mrs. M. J.
Sabine, Miss Hattie
Sabine, Miss Mabel
Sage, Mrs.
Sage, Miss A.
Sage, Miss R.
Salt, Mrs. Maria
Salt, Miss Bessie
Salt, Miss Edith
Sanderson, Wm.
Sanderson, Mrs. Wm.
Sanderson, Miss
Saunders, J. W.
Saunders, Mrs. J. W.
Scanlon, Rev. Richard
Scanlon, Mrs. Richard
Schroeder, Chas. C.
Schroeder, Mrs. Emma
Schroeder, Miss Paula
Schutz, Mrs. Bessie
Scotland, Lawrence
Scotland, Mrs. Lawrence
Scotland, L.
Scotland, James
Scotland, Sarab
Scotland, Agnes
Scotland, Peter
Scriven, R. B.
Scriven, Mrs. R. B.
Scriver, Dr. Alice M.
Seiler, C. C.
Seiler, Mrs. C. C.
Semmens, Jno. R.
Semmens, Mrs. Jno. R.
Senior, Arthur
Senior, Mrs. Arthur
Seymour, Mrs.
Seymour, Robert G.
Seymour, Mrs. Robert G.
Sharpe, David
Sharpe, Mrs. David
Sharpe, Miss Florence
Sharpe, Joseph
Shaver, Theron
Shaver, Miss Emily
Shaver, Miss Lottie
Shaw, Gordon
Shaw, Mrs. Gordon
Shaw, Mark
Shaw, Mrs. Mark
Shepard, Frank E.
Shepard, Mrs. Frank E.
Shepard, Miss Dorothy
Shepard, Miss E.
Sheppard, J. P.
Sheppard, Mrs. J. P.
Sheppard, Irving
Sheppard, F. R.
Sheppard, Norris
Shepperson, Miss Gladys
Sherbrook, Mrs. W. A.
Sheridan, W. J.
Sheridan, Mrs. W. J.
Sherick, Mrs. Lottie
Sherick, Ralph
Sherwood, F. W.
Sherwood, Mrs. F. W.
Sherwood, C. E.
Shier, Bruce B.
Shinbein, Mrs. Frank
Shinbein, Miss Lillie
Shuart, Stanley
Shunk, Miss Carrie
Short, Mrs. Wm. S.
Sifton, J. F.
Sifton, Mrs. J. F.
Sifton, Russell F.
Simon, Cecil
Simon, Mrs. Cecil
Simons, Mrs. Ida
Simpson, Mrs. Eliza
Sinclair, Thos.
Sinclair, Mrs. Thos.
Sinclair, Thos. Wm.
Sinclair, John M.
Sinclair, Miss Dorothy
Sinclair, Miss Marjory
Sinclair, Fred D.
Slater, F.
Slater, Mrs. F.
Slater, Harry

Small, Mrs. Thos.
Small, Mrs. Fred
Smalley, Chas.
Smalley, Mrs. Chas.
Smith, Mrs. Albert
Smith, A.
Smith, Mrs. A.
Smith, Mrs. Alice A.
Smith, Miss Alice
Smith, Mrs. C.
Smith, Mrs. Carrie
Smith, Mrs. Chas. J.
Smith, Miss Dora
Smith, Miss Jennie
Smith, Mrs. Clarence R.
Smith, Mrs. D.
Smith. Dr. Day
Smith, Mrs. Day
Smith, Miss Lulu Grace
Smith, Miss Jessie
Smith, Mrs. J. M.
Smith, Miss Florence
Smith, Miss Freida
Smith, Miss Irene
Smith, Lawrence
Smith, Miss Margaret
Smith, Mrs. Hettie
Smith, Mrs. J. H.
Smith, James
Smith, Miss Mary
Smith, Mrs. Rosa
Smith, Mrs. T. D.
Smith, Mrs. Walter C.
Smith, Wm.
Smith, Miss Eda Bell
Smith, Wm. A.
Smith, Mrs. Wm. A.
Smith, W. B.
Smith, Mrs. W. B.
Smith, Miss E. O.
Smith, Wm. Burton
Smith, Mrs. Wm. Burton
Smith, Wm. J.
Smith, Mrs. Wm. J.
Smithson, Wm. W.
Smithson, Mrs. Wm. W.
Smithson, Hugh
Soper, C. N.
Soper, Miss C. P.
Southom, Mrs. Jno.
Southom, Florence L.
Southom, Jennie M.
Southom, Joseph A.
Sloan, Mrs.
Smye, Mrs. Percy H.
Smye, J. J.
Smye, Mrs. J. J.
Smye, Clarence
Smye, Harold
Smye, Miss Jean
Smyth, Miss Susie I.
Snider, Vivan E.
Snider, Mrs. Vivan E.
Snively F. L.
Snively, Mrs. F. L.
Snively, Miss Florence
Snively, Miss Gertrude
Snyder, E. B.
Snyder, Mrs. E. B.
Snyder, Miss B.
Spera, Mrs. M. A.
Speer, Wm.
Speer, Wm.
Speer, Miss Mary
Speers, Miss Lila
Springer, Mrs. Alice
Springer, Miss Hazel
Springer, Miss Verta
Sprinthall, D. A.
Sprinthall, Mrs. D. A.
Sprules, A.
Sprules, Mrs. A.
Staples, T. B.
Staples, Mrs. T. B.
Steeds, F. G.
Steeds, Mrs. F. G.
Steele, Miss Lillian
Steele, Miss Myrtle
Stelling, Miss C.
Stephens, Mrs. Mary
Stephenson, J.
Stevens, Mrs. A.
Stevens, Miss Gladys
Stevens, Miss Myrtle
Stevenson, A.
Stevenson, Mrs. A.
Stevenson, A. B.
Stevenson, Miss Carol
Stevenson, Alex.
Stevenson, Mrs. Alex.
Stevenson, Miss Marjorie
Stevenson, Miss Dorothy
Stevenson, Miss Mary
Stevenson, Ronald

Stewart, E.
Stewart, Mrs. E.
Stewart, Mrs. Frank
Stewart, Miss Violet
Stewart, Mrs. G. R.
Stewart, Wilfrid
Stewart, Mrs. Wilfrid
Stewart, Sidney
Stewart, Mrs. Sidney
Stewart, Thomas
Stewart, James
Stipe, Mrs. S.
Stirdy, J. R.
Stirdy, Mrs. J. R.
Stirdy, Robert
Stocker, Miss Helena
Stone, Harry
Stone, Mrs. Harry
Stone, Alvin
Stone, Earl
Stout, Mrs. Ruth L.
Stout, Hugh W.
Stouth, Miss Jessie
Stone, Mrs.
Storms, Miss Edna
Street, John
Street, Mrs. John
Street, Will
Stroude, Mrs. Alfred
Struthers, A. A.
Sussex, Frank T.
Sussex, Mrs. F. T.
Sutherland, Mrs. Carrie
Sutterby, W. J.
Sutterby, Mrs. W. J.
Swan, Allen
Swan, Leonard
Swan, Mrs. George
Swan, Miss Winnifred
Swan, James
Swanson, Mrs.
Swears, Mrs. Annie J.
Swears, Wm. H.
Swinburne, Mrs.
Swire, Mrs. E.
Tallman, A. H.
Tallman, Mrs. A. H.
Tallman, Master Addison
Tallman, Miss Jessie
Tallman, Miss Ruth
Tallman, Miss Alma M.
Tallman, Mrs. J. Nelson
Tallman, William
Tallman, Mrs. William
Tallman, Miss Edna
Tallman, Mrs. J.
Tallman, Madelene
Tallman, J. H.
Tallman, Mrs. J. H.
Tallman, Mrs. Walter
Tate, Walter
Tate, Mrs. Walter
Taylor, Chas. H.
Taylor, Mrs. Chas. H.
Taylor, Mrs. Robert
Taylor, Miss Kathleen
Taylor, Orland B.
Taylor, Mrs. O. B.
Taylor, Miss Hattie
Taylor, J. T.
Taylor, Mrs. J. T.
Taylor, Ronald
Taylor, George
Taylor, H. P.
Taylor, Mrs. H. P.
Teeter, Harry P.
Teeter, Mrs. Harry P.
Thomas, Mrs. S.
Thompson, G. W.
Thompson, Mrs. G. W.
Thompson, C. R.
Thompson, Mrs. C. R.
Thompson, Miss Dorothy
Thompson, Jas.
Thompson, Mrs. Jas.
Thompson, Ellwood
Thompson, Sgt. Robt. B.
Thompson, Mrs. Robt. B.
Thompson, Wesley
Thornley, W. F.
Thornley, Mrs. W. F.
Tilden, Miss Ethel
Todd, Miss Beatrice
Toll, Dr. W. C.
Toll, Mrs. W. C.
Toll, Miss Helen
Torrance, Mrs. Anna M.
Towlson, Mrs. T. W.
Towlson, Master Fred
Towlson, Miss Gwendolyn
Townsend, Mrs. Edward A.
Trebilcock, Harry
Trebilcock, Mrs. Harry
Trebilcock, Fred

Tregenza, Chas. M.
Tregenza, Mrs. Chas. M.
Tregenza, Herbert
Treleaven, F. F.
Treleaven, Mrs. F. F.
Treleaven, Arthur F.
Treleaven, Catherine Jane
Treleaven, Kirwan
Treleaven, Mrs. Kirwan
Tripp, W. F.
Tripp, Mrs. W. F.
Trollope, R. H.
Trollope, Mrs. R. H.
Trollope, Woodland
Truman, Albert
Truman, Miss Nellie
Truman, Miss Wilma
Truman, Mrs. C. A.
Truman, Mrs. F. E.
Truscott, Mrs. Gordon
Tucker, Miss Ida
Tufford, Anson
Tufford, Mrs. Anson
Tufford, Edison
Tufgar, Wm. F.
Tufgar, Mrs. Wm. F.
Tugman, Miss Agnes
Tupper, Gustave
Tupper, Mrs. Gustave
Tupper, Herbert
Tupper, Mrs. Herbert
Tupper, Stanley
Tuttle, R. W.
Tuttle, Mrs. R. W.
Tyce, Frank
Tyce, Russell
Tyce, Mrs. Jessie
Tyler, Miss Margaret

Ure, W. C.
Ure, Mrs. W. C.
Ure, Willie

Vaughan, H. B.
Vaughan, Mrs. H. B.
Vaughan, Wesley
VanMere, Miss Maude
VanFleet, Miss Marjorie
Virtue, Miss Grace
Vivian, Dr. F. W.
Vivian, Mrs. F. W.
Voce, H.
Voelker, Mrs, Henry

Wade, Mrs. Wm. J.
Wadsworth, Thomas
Waite, Harold E.
Waite, Mrs. Harold E.
Walden, J. G. R.
Waldron, L. W.
Waldron, Mrs. L. W.
Waldron, Helen W.
Waldron, Norris
Waldron, Fletcher
Waldron, Keith
Walker, Allison
Walker, Mrs. Allison
Walker, Chas. F.
Walker, Mrs. Chas. F.
Walker, Miss Irene
Walker, F.
Walker, Mrs. F.
Walker, Fred
Walker, Mrs. Fred
Walker, Mrs. S.
Waller, Mrs. Constance
Walter, T. L.
Walter, Mrs. T. L.
Walter, Leonard A.
Walter, Ronald H.
Wamsley, Mrs. Fred
Ward, Frank W.
Ward, Mrs. Frank W.
Ward, Mrs. H. N.
Warden, Arthur
? (nee Winnifred Watson)
Warren, Mrs. Frank
Waterbury, Miss Rose
Watson, Mrs. S.
Watkins, E. H.
Watters, H. L.
Watters, Mrs. H. L.
Watters, C. E.
Watts, Wm.
Watts, Mrs. Wm.
Webb, Ernest W.
Webb, Mrs. Ernest W.
Webb, Grant
Webb, Richard
Webb, Mrs. Richard
Weeks, J. R.
Weeks, Mrs. J. R.
Wegenast, A. E.
Wegenast, Mrs. A. E.
Wegenast, J. G.
Wegenast, Mrs. J. G.

Wegenast, Lorne
Weir, Mrs. J. S.
Welsh, Mrs. J.
West, Mrs. H. W.
West, Miss Jean
West, John
Westaway, Percy
Westaway, Mrs. Percy
Westaway, Miss Jean
Westaway, Whitelock
White, W.
White, Mrs. W.
White, Arthur
White, Miss Marjorie
Wheeler, Norman
Wheeler, W. T.
Whitelock, W. J.
Whitelock, Mrs. W. J.
Whitelock, Edward
Whitelock, Mrs. Edward
Whitelock, S. G.
Whitelock, Mrs. S. G.
Whitfield, Mrs. Roy
Whittle, Mrs. Hilda
Whittaker, Wm.
Whittaker, Mrs. Wm.
Whittaker, W. E.
Wickett, Mrs. Thos.
Wickett, Haldane
Wilder, Harry
Wilder, Mrs. Harry
Wiley, D. W.
Wiley, Mrs. D. W.
Wilkinson, Mrs. Margaret
Wilkinson, Miss Florence
Williams, H. D.
Williams, Mrs. H. D.
Williams, E. H.
Williams, Mrs. E. H.
Williams, Miss M.
Williams, J. B.
Williams, Mrs. J. B.
Williams, Harvey
Williams, Miss Laurel
Williamson, Mrs. J. T.
Willis, T.
Willis, Mrs. T.
Wilshaw, J.
Wilshaw, Mrs. J.
Wilson, A. L.
Wilson, Mrs. A. L.
Wilson, Archie
Wilson, Mrs. Archie
Wilson, Master Jas. W.
Wilson, Arthur S.
Wilson, Mrs. H. C.
Wilson, Miss Ida
Wilson, Miss Millie
Wilson, J. S. C.
Wilson, Mrs. J. S. C.
Wilson, Miss Kathleen
Wilson, Master W.
Wilson, Robert L.
Wilson, Mrs. T. G.
Wilton, Walter A.
Wilton, Mrs. Walter A.
Wiltshire, Hugh O.
Winter, Mrs. W. A.
Winter, Donald
Winter, Miss Martha
Wolfe, Addison
Wolfe, Mrs. Addison
Wood, Miss Etta
Woodhall, Mrs.
Woodhall, Miss Dorothy
Woodland, Mrs. Charlotte
Woodman, Mrs. E.
Woodman, Miss E.
Woods, Mr.
Woods, Mrs.
Worthington, E. P.
Worthington, Mrs. E. P.
Worthington, Harold
Worthington, Mrs. Harold
Wray, Jack
Wray, Mrs. George
Wray, Miss Leila
Wright, Mrs. Earl
Wright, F.
Wright, Mrs. F.
Wright, Clifford
Wright, Mrs. N.
Wright, Miss Ida

Yeates, Mrs. R.
Yeo, J. B.
Yeo, Mrs. J. B.
Yeo, Miss Hazel
Yuker, Mrs.

Zimmerman, Miss Dorothy
Zimmerman, E. O.
Zimmerman, Mrs. E. O.
Zimmerman, Miss Zoe